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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

IN THIS ISSUE:
Oakville: A New Jewish Community
Pages 8 & 9

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LABOR-ZIONIST CONVENTION HERE HEARS WARNING AGAINST DANGER OF NAZI-REVIVAL; DEMAND ACTION

Hurwich Makes Dramatic Appeal For Jewish Unity In Opening Address

Sharrett Speaks Tomorrow; Segal Blasts Complacency

BY O. BERSON
Staff Reporter CJN

Hundreds of leading members of the Labour Zionist Movement in Canada last night participated in the solemn opening session of the eighth national convention of the movement. The convention opened at the Canadian Courtroom of the King Edward Hotel here.

Dr. S. B. Hurwich, leader of the Labour Zionist Movement, told the convention in his keynote address that the time has come to rally behind the banner of Israel all its true friends. He called upon the delegates to go back to their communities and tell the people that Israel now needs more than ever the loyalty and unswerving devotion of every single Jew.

ONEG SHABBAT THIS EVENING

H. Steiner was chairman of the opening meeting. Other speakers were: Dora Israelson, who greeted the convention on behalf of the Pioneer Women's Organization of North America; Israel Stolarsky, who brought greetings of the North-American Histadrut Pinchas Cruso, president of the Labour Zionist Organization of the United States; Menachem Margaliot, of Tel Aviv; and Jacob Rabinovitch, executive head of the Labour Zionist Movement, who delivered an important message.

Tonight the delegates will meet for an Oneg Shabbat session, under the chairmanship of Kalmean Berger.

SHARETT SPEAKS TOMORROW

Mr. Louis Segal, member of the Executive of the World Zionist Organization and of the Jewish agency, will deliver the main address in a symposium, "Israel and the Diaspora", this evening, at the Oneg Shabbat, 14 Viewmount Avenue.

The highlight of the convention will be the address by the Hon. Moshe Sharett, former Prime Minister of Israel, who will analyze the international position of Israel today.

Mr. Sharett will speak tomorrow, Saturday night, at the banquet which will take place in the Associated Hebrew Schools Auditorium.

SERIOUS ATTENTION URGED

In his address to be delivered tonight at the Zionist Labour Centre, Mr. Segal will warn against ignoring the dangers of renascent Nazism. In his warning, as released to **The Canadian Jewish News**, the Zionist leader states.

"The Jewish communities of Canada and the United States and the Zionist Movement in particular, are presently confronted by a number of serious problems which require urgent attention.

"One is the re-emergence of anti-Semitism on a global scale. Many American and Canadian Jews, including a number of leaders of distinguished organizations, are convinced that the best way of eliminating these anti-Semitic outbreaks is by ignoring them. Respectable elements in the North American countries will never be taken in by anti-Semitic propaganda, these people argue. In their opinion, the recent excesses are the work of cranks and should be dismissed."

WANTS INITIATIVE IN BATTLE AGAINST ANTI-SEMITISM

Mr. Segal continues:

"The fact of the matter is, however, that every serious wave of anti-Semitism anywhere, begins with a lunatic fringe. The appearance of Hitler in the political arena is proof of this. If such lunatic fringe is not repressed firmly by the respectable elements of the population, the poison of anti-Semitism gradually begins to expand.

"Thus one of the most important goals of the Labor Zionist Movement today, is to take the initiative in Canadian and American life, in persuading other organizations, and particularly the leaders of the Jewish community, to take the necessary forthright action to prevent the re-occurrence of these anti-Semitic outbreaks.

MUST REMEMBER SPIRIT OF JUDAISM

"Even more important than the struggle against anti-Semitism is the struggle for Jewish cultural and spiritual survival. It is clear that we now stand at the threshold of a new era in Jewish life. We must choose between content for survival power and a Jewish life which is based on the lowest common denominator and which does not create values which can be transmitted from generation to generation.

A" meaningful Jewish life in the diaspora requires the creation of an organic tie between

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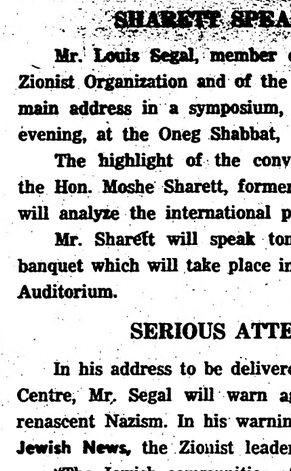
AT "ASSOCIATED" GRADUATION

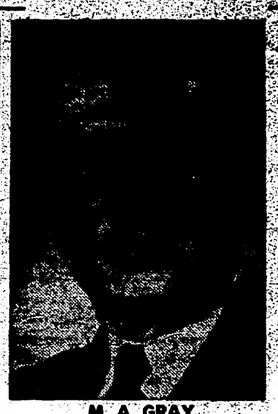


DR. GERSHON WINER
Story, Page 5; Editorial, Page 4

Russia Follows U.S. Lead; Warns Nasser; Cairo Ruler Ordered To Stop War Talk

Speakers At Convention In Toronto

MOSHE SHARETT
Israeli Statesman



M. A. GRAY
Manitoba M.P.P.

LOUIS SEGAL
U.S. Zionist Leader

London, Thursday, (CJN) — Russia is following the American initiative in warning Nasser not to provoke a war with Israel. The Soviet Union was reported authoritatively to be trying to soothe Arab and Israeli passions.

Ambassador Vladimir Erofeyev of the Soviet Union and Dr. Mahmoud Fawzi, Foreign Minister of the United Arab Republic, discussed Middle Eastern tensions during a long general conversation on disarmament Sunday night, according to British official sources.

INSTRUCTION FROM MOSCOW

The significance of this meeting seemed to be evident after news dispatches reported that the Soviet Ambassador in Israel had held similar talks with Mrs. Golda Meir, Israeli Foreign Minister. Both meetings were said to have taken place at the request of the Soviet diplomats, acting on instructions from Moscow.

Soviet Ambassador Erofeyev, who was assigned to Cairo three months ago, was said to have visited Dr. Fawzi for the stated purpose of learning Cairo's reaction to Premier Khrushchev's disarmament proposals and his announcement that the Soviet Union would reduce its armed forces.

NASSER TALK DISCUSSED

It was reported that Mr. Erofeyev had brought the conversation around to the tense situation on the Israeli-Syrian border, where in the last three weeks there have been armed clashes.

This conversation took place on the eve of the celebration of the second anniversary of the incorporation of Syria into the United Arab Republic. The celebration, highlighted by a militant speech by President Gamal Abdel Nasser in Damascus, was carried out amid new war rumors.

ATTACKS WEST

President Nasser, in his Damascus speech, attacked both Israel and the West for the Tripartite Declaration of 1950 in which the United States, Britain and France guaranteed existing Middlea Eastern borders. The speech poured from loudspeakers installed around all public squares.

Cairo newspapers carried [illegible] President Nasser's [illegible] Arabs' "sacred march" will [illegible] liberated all usurped parts of Arab land when we celebrate the third union anniversary."

CAIRO BELLIGERENT

The Soviet Union's motive for trying to cool off the opponents in the Israeli-Arab dispute over boundaries, refugees and Jordan River rights is still a subject for speculation. It is

(Continued On Page Ten)

Israelis Revising German Policy

JERUSALEM (ZINS) — The Government of Israel believes it is now time to change its relationship to West Germany reports the diplomatic correspondent of **Haboker**. Proposals for a change in this relationship come as a direct result of certain political developments in recent days, particularly those which have nothing to do with the recent outburst of anti-Semitism in West Germany but with statements by political personalities of the West German government.

It is no accident, Israeli authorities believe, that two high officials of the West German Government found it expedient at this time to make statements in Arab countries, statements which cannot be interpreted as friendly to Israel. One of the statements was issued by Finance Minister Dr. Eckhardt, who is now visiting Cairo and whose influence in the German Government is great. He stands [illegible] Chancellor Adenauer [illegible] regarded as unusually significant. Dr. Eckhardt roused the ire of the Israel Government when he said recently on a visit to Jordan that the present relations between West Germany and Israel are only a result of the Reparations Agreement between the two countries and that as soon as these reparations payments will end, West Germany's economic relations with Israel will be reduced to a minimum which will be of no significance. As regards establishing diplomatic relations between the two countries, no one in the West German Government favors it, said Dr. Eckhardt, adding: "When I say no one, I also have in mind Chancellor Adenauer and Foreign Minister von Brentano." Such statements cannot political circles.

Predicts Middle Class Aliyah

TEL AVIV (ZINS) — Immigration to Israel during the next ten years will be almost exclusively a middle-class immigration, said Leon Dultzin, General Zionist member of the Jewish Agency Executive who heads the Economic Department of the Agency, in a conversation with a representative of **Haboker**. As far as one can estimate the present situation, there are no candidates for Aliyah among Jews without means, as there were during the first decade of Israel's existence. If Israel wishes to continue the flow of immigration it must create conditions for an immigration of the middle class, that is, Jews from Western Europe and the Americas, he stated.

Such an immigration requires conditions entirely different from those which existed during the first decade when Jews without means arrived in Israel. In the first place the idea must become rooted that the middle class is not something of only temporary value which should and will be abolished in time. If one thinks of assuring Israel's democratic character, one must also remember that only in countries where the position of the middle class was secure did a free democracy survive. If middle class immigrants are to find their place in Israel and be assured in their livelihood, continued Dultzin, government circles must realize that their entire attention and aid cannot be concentrated on big undertakings, as is the case today.

Small undertakings, small factories is the answer to the problem of how to get a large immigration during the next de-

(Continued On Page Ten)

Communist Hungary Attacks Dr. Goldmann On Radio

London, (W.J.A.) — A statement by World Jewish Congress President Dr. Nahum Goldmann to the effect that "the recent wave of the Swastika spelt no immediate danger whatsoever, but amounted rather to a symptom of passing disease," said to have been made in Zurich recently, came in for a sharp attack in a commentary by Ivan Foeldi during a broadcast of the Budapest home service. The commentator said he was "compelled to ponder" what the people Dr. Goldmann represented said to all this.

"I do not know whether he is young or old, but to whatever age group he may belong, as President of the World Jewish Congress he ought to know that thirty or thirty-five years ago, there were also people who passed over the Swastika with a wave of the hand, saying that it was neither serious nor dangerous." What were the views on Dr. Goldmann's appreciation of the situation of people who can 'well remember that similar Swastika daubings were the prelude to war, misery and even Auschwitz?" the commentator asked.

"What strikes one most is that the President's declaration is uncannily reminiscent of Chancellor Adenauer's statement in which he described the fascist provocations as simple children pranks. To liken incitement to war and racialism to the smashing of a window or the damaging of a school bench amounts to impertinence and, besides minimising the provocations, to have the 'delinquents' led by people like Speidel, Oberlander or Heusinger, is an even greater impertinence. For that crowd stands accused in the first place by those on whose behalf the World Jewish Congress can no longer speak." There are "the people who now receive the backing of President Goldmann, pretending ignorance," the commentator charged. "It seems that if a President is ignorant he must be very ignorant indeed; but ignorance of such magnitude is criminal ignorance," the broadcast concluded.

Only Mizrachi Supports Premier

Jerusalem, (CJN) — The Government of Premier David Ben-Gurion turned down this week the motions of three parties in the Knesset to abolish the defense emergency regulations under which military rule is applied in the border regions of Israel which are populated mainly by Arabs.

The motions came from nationalist elements, anti-Socialists and Communists.

SUPPORT PREMIER

There were many abstentions. The only votes in favor of keeping military rule came from the Premier's own Mapai party and from a majority of the National Religious Front members, (Mizrachi).

In the debate Mr. Ben-Gurion said the rules were needed to prevent Israeli Arabs from rising either against the Government or in fights among themselves. He said they were al-

(Continued on Page Ten)

No Discrimination In Canada, Says Envoy

Jerusalem, (W.J.A.) — In a letter to the Editor of 'Jerusalem Post,' Miss B. Margaret Meagher, Ambassador of Canada to Israel, has taken exception to a report from Afula published in an earlier issue of the Israel daily that "ten families are being converted to Christianity as a step to immigration to Canada."

"In order that the persons concerned and the readers of 'Jerusalem Post' in general should be under no misunderstanding," writes the Ambassador, "I wish to state categorically that there is no religious discrimination in the Canadian Immigration Act. The religious affiliation of an applicant for immigration to Canada has no bearing whatsoever on his admissibility."

Christian "Y" Gains In Jerusalem

Has Record Membership

JERUSALEM (CJN) — The Young Men's Christian Association's International Christian Center here, began 1960 with a record membership of almost 5,000 boys, girls, men and women of all races, a gain of 1,000 members over last year, it was announced by Herbert I. Minard, the "Y's" secretary general.

Despite the development of sport and culture facilities by Jews in Jerusalem in recent years, the Y. M. C. A. is the largest center of its kind. It provides the country's only all-year indoor swimming pool and offers a variety of courses ranging from Arabic and ballet to yoga.

Meanwhile, an ambitious fraternal drive for a new Y. M. C. A. in predominantly Arab Nazareth has reached halfway toward its goal of $50,000.

Only Jewish Newspaper In Algiers Suspended

London — (W.J.A.

Recent development in Algeria have delayed publication of the January issue of 'Information Juive', sole Jewish periodical in the country, published by the Algerian Jewish Committee for Social Studies.

The January issue, which reached Europe during the first week of February, reports that at a meeting following the statement by the Delegate-General of France, Paul Delouvrior, and President de Gaulle's broadcast, the Jewish Committee for Social Studies in Algeria had "reaffirmed the unshakeable loyalty of the members of the Jewish community to France, her republican institutions, and to the unity of the nation" and expressed the hope that peace would emerge in Algeria from the "unity and brotherhood of all her inhabitants."

The Committee called on all Jews in the country to devote themselves to this effort.

"The sacrifice of all those who, throughout many years, have lost their lives, will then not have been in vain," the statement concludes.

The Canadian Jewish News—Rich Passover Magazine

The Canadian Jewish News is preparing a rich, interesting Passover Issue, which will also include greetings and goodwill ads from business firms and individuals.

You can still reserve space in our **Passover Magazine** by contacting the Advertising Department of **The Canadian Jewish News**, 1402 Eglinton Ave. W. Toronto (10). Phone RU. 7-6031.

Commentary

By M. J. Nurenberger

THE NEW INTERNATIONAL "MORALITY" —NON-INTERFERENCE.— LADY MOUNTBATTEN & PAKISTAN. — DEFENSE FOR WHAT?

I am often wondering what has happened to our generation on the North American continent. Are we affected, in our thinking, in our mental attitude, in our psyche by the cynicism and hypocricy of decadent Europe? Is it the Decline of the West—as a German philosopher once predicted,—its moral finis?

* * *

There was a time, not so long ago, when a United States president threatened to sever relations with Czarist Russia because the Petersburg government discriminated against the Jewish holder of an American passport. There was also a time when the United States government would tell the government of Rumania that it will not tolerate anti-Semitic outbreaks and may be forced to discontinue its diplomatic relations because of tolerated bigotry.

* * *

We are not aware of it, but the statesmen of the forties and fifties have become conditioned to the tolerance of persecution. It began in Germany where Hitler decided that the Germans shoud become cannibals, (and they did, to a certain degree.) It was declared to be an "internal matter" of Germany. As long as the Germans would not be eating foreign humans, the accepted rules of international behavior die hard that diplomats should ignore such manifestation of a national anomaly.

The oppression of Hungarians in Hungary is also ignored, as an "internal affair" of the Communist world.

* * *

On Washington's Birthday, I was trying to catch up on my American history. The saga of the United States of 1776 has always been to me a source of inspiration in times of moral devaluation. I read from John Adams: "Posterity, you will never know how much it cost the present generation to preserve your freedom! I hope you will make good use of it. If you do not, I shall repent in heaven that I ever took half the pains to preserve it."

I wonder what old Mr. Adams is doing in heaven when he hears that the United States Government has tacitly acquiesced not to send any Jews as its emissaries to Pakistan, in order "not to embarrass" the Pakistani government in the eyes of its Moslem co-religionists . . . And what would George Washington think of such an official United States attitude?

* * * *

Pakistan came into being, thanks to the efforts of Britain's last viceroy, Lord Mountbatten and his wife, the great Lady Mountbatten. They urged London to grant independence to India. However, the Indian sub-continent consisted of Hindu districts and Moslem districts. In order not to allow any possible discrimination against Moslems, Lady and Lord Mountten helped create the Moslem State of Pakistan, which was carved out of India.

When Lady Mountbatten passed away this week, I thought that now she would not have been accepted as a representative of Britain in Karachi. For the aunt of Queen Elizabeth was "Jewish" by descent. Her grandfather was the late Sir Ernest Cassel. Her mother, Lady Ashley, was born a Jewess. The question, of course, is whether Pakistan applies the "Arierparagraf" a la Hitler, or it has its own definition of "Jewishness."

(Continued On Page Ten)

SATURDAY NIGHT AT MASSEY HALL

PNINA SALZMAN
Distinguished Israel Pianist

Toronto Day By Day

Canadian Panorama

BY MORDECAI HIRSHENSON

Social Credit Study Overlooks Views On Jews

John A. Irving, professor of Ethics at the University of Toronto has been working on a study of the Social Credit movement in Alberta for more than ten years. Yet his recently published book—the result of his years of study and observation—bears only a passing reference to the basis of anti-semitic ideology that underlies its doctrine. In a book of 370 pages, two short paragraphs suffice to deal with it.

"It is an in interpretation of history that the ideas of Social Credit are curiously familiar and at the same time most elusive. As the constant criticism of 'Finance' were somewhat threadbare, there gradually evolved a colourful doctrine that national and international events can only be understood in terms of the machinations of a select group of bankers (most of whom bore Jewish names) who are indissolubaly linked with the Judaic conspiracy working through the Masonic Order as well as through both international capitalism and international communism.'

The wars, depressions and revolutions of our time can only be understood if it is realized that they are one and all the result of the activities of world conspirators or plotters who will stop at nothing in their efforts to destroy both democracy and the system of free enterprise and who are especially malicious in their attempts to ruin the British Empire."

The reason for this brief treatment can only be guessed at. Irving's book does not go beyond the 1935 election that swept the prairie demagogues and nationalists into power in Alberta, and at that time there was little hint of talk against the "bankers with Jewish names." The show-down with Douglasism was to come later.

Professor Irving mentions the close friendship—dating to 1912—of William Aberhart with Abe Shnitka, a Calgary printer. Aberhart and Shnitka used to compare interpretations of Bible passages, Aberhart from the Protestant evangelical point of view, and Shnitka no doubt from his reading of Rashi and the other Jewish commentators.

RELIGION IN SCHOOLS A "WASTE OF TIME", SAYS CHURCH ORGAN

The official, national organ of the Anglican Church of Canada—"The Canadian Churchman"— declares editorially that the teaching of religion in public schools is "time wasting." The full significance of this expression of view lies in the record of the Anglican Church policies in this field over the past century of Canada's history.

In the period of the "Family Compact", it favoured an Established Church, and schools to be conducted by that church.

In 1897 it was the local Church of England diocese that proposed that classes in religion be brought into Toronto's schools. This project was successfully blocked by a coalition of Baptists, Jews and the Trade Unions.

In recent years this Church has been among the leaders of the movement to restore religious teachings in the public schools.

Yet the "Churchman's" editorial is plain in its meaning. It does not find fault with the teaching on the grounds that there should be more of it, but on the basis that as is given in the schools—and in the schools it cannot be handled any other way—it has no place or purpose; it provides merely a 'facade of religious virtue' with no room for true values.

The text follows:

RELIGION (?) IN THE SCHOOLS

"From time to time we have been asked to make a comment on the subject of Religion in the Schools." Well here it is.

"We wish that the countless numbers of clergy and laity of the Church who spend hours in promoting the repition of the Lord's Prayer, the reading of unrelated Scriptural passages, and the teaching of watered-down religious knowledge courses would quit wasting their time. Their energy seems to be directed at nothing more than an insistence on going through the motions of what, at its best, is nothing more than an absolute minimum requirement to maintain respectability. There are far more important issues at stake in our educational process than the maintenance of a facade of religious virtue.

What could be more fundamental than a desire for more honesty in the courses in English history? A case in point for Anglicans is the foundation of the Church of England. Thousands of children are taught each year that the Church of England was founded by King Henry VIII. Children find it hard to believe that the Rector is correct when he teaches that this is not the case—after all the teacher said so, and it is in the book. There is a lack of perspective in such courses, and for children the "book" carries an infallible authority. To accept what it says means a good mark.

Of even greater importance are the recently developed "vocational guidance courses." The ministry is either not included, or is mentioned as an afterthought. This development in our educational process is probably the most monumental in a system which seems to be dedicated to materialism. It aims to assist young people in realizing their vocation and potential so that they may be successful. Success in our society is determined by the size of the pay envelope, regardless of what harm has overtaken the human personality.

And what happens to truth in this process? Is it really only relative to material acquisition and financial gain? Is there nothing more to life than this? Would the people who campaign so vigorously for what appears to be nothing more than a vain repitition of the Lord's Prayer, campaign just as vigorously for a course in vocational guidance entitled "The Failure of Success"?

Perhaps this is more realistic than we wish to be. It is much easier to protest for a religious facade in our systems than to attempt a reformation which would bring about an upheaval of the status quo at its roots. However the main problem we have to face is one of values, and they are not taught as something apart from the regular school courses, they are inherent in them.

The pursuit of truth should be the goal which Christians strive to attain in the process of education. Truth in its most naked and uncompromising form, because such truth is of the essence of Christianity no matter whether the subjects involved are scientific, humanitarian or the Scriptures themselves.

When this goal is realized in the public and high schools of Canada, the Lord's Prayer will mean something. Statements such as "Our Father". "Hallowed by thy name", "Thy will be done" and "Forgive us our trespasses" will represent something more than a fraud, which, while it may keep up appearances, does not really fool anybody."

QUEBEC NATIONALISTS LOOK AT ANTISEMITISM

Le Devoir of Montreal, organ of Quebec's nationalist intellectuals, recently marked its fifitieth birthday. In a special jubilee edition it reprinted an article that appeared on its pages in 1935 entitled **Maudit Juif** ("Accursed Jew") written by **LeDevoir's** founder, the late Henri Bourassa, grand old man of French-Canadian nationalism.

The provocative title had been deliberately chosen by Bourassa to draw the attention of the very readers he wanted to reach—those who would be attracted by anti-Jewish slogans. The editorial itself was an unequivocal denunciation of antisemitism.

The present editor, Andre Laurendeau, made this comment:

"Some readers will perhaps be surprised that in a moment of marking our anniversary we are printing this article of 25 years ago. Bourassa had by then retired as editor of the newspaper and as a nationalist theoreticiam had definite differences of opinion from certain younger leaders who claimed to be his followers.

It must be kept in mind that at that time Hitlerism had triumphed in Germany and antisemitism was spreading throughout the world. Certain publications, lacking recognition or status, were trying to spread its ideas in French Canada. They had little success as the doctrine of antisemitism was never able to take deep root here. Nevertheless the economic depression of those days fostered an economic nationalism and anti-Jewish slogans were being bandied about. Bourassa saw the danger better than others."

Laurendeau's point is that even in 1935 before Hitlerism's full evil was apparent, Bourassa was far-sighted enough to recognize it for what it was.

SHOLEM ALEYCHEM IN ENGLISH— MOSCOW MADE.

The Midtown Book Shop located on Harbord Street has on its shelves a volume that reflects the politico-cultural anomaly of Russia's current Jewish and literary policies. It is a collection of Sholem Aleychem's monologues and short stories, imported from the USSR—and all in **English.** The contents include such favorites a "Methusalah — a Jewish Horse", "If I were Rothschild", and "The Enchanted Tailor."

Apparently the Soviet government finds it more rewarding to translate into English from the Yiddish and export abroad rather than to publish in Yiddish for those half million Jews of its own who, it has recently admitted, still use the language.

In Our Town And Elsewhere

HOME FOR THE AGED THEATRE NIGHT

The Women's Auxiliary of the Jewish Home for the aged will hold a Theatre Night at the Imperial Theatre on Sunday evening, March 6th. A reception for patrons will be held afterwards at the Jewish Home for the Aged, on Bathurst street.

ATOMIC RADIATION SUBJECT OF WOMEN'S COUNCIL PANEL

A distiguished panel of experts will participate in a discussion of "The Effects of Atomic Radiation and Its Inherent Problems" on Monday evening, February 29th, under the sponsorship of the Suburban Study Group, National Council of Jewish Women. Moderator will be Rev. J S Cunningham, Chaplain of Hart House, University of Toronto, and panellists include: Dr. Gordon M. Clark, Dept. of Zoology, U. of T., Mr. David P. Gauthier, Department of Philosophy and Chairmen of the Nuclear Disarmament Committee of the University of Toronto, Dr. Kenneth G. McNeil of the Department of Physics, and Dr. Donald G. Baker, Director of the Radiation Research Unit, Best Institute. The Meeting will be held in the Auditorium of the Jewish Home for the Aged, and the public is cordially invited.

GRADUATION EXERCISES FOR ASSOCIATED HEBREW SCHOOLS OF TORONTO

The Twenty-Sixth Graduation Exercises of the Associated Hebrew Schools of Toronto will be held on Sunday afternoon, February 28th, at the North Bathurst Talmud Torah. Rabbi Dr. Gershon Wiener will be guest speaker. Awards and Scholarships will be presented to students and graduates on this occasion.

JOINT BROTHERHOOD MEETING AT TORATH EMETH SYNAGOGUE

A combined meeting sponsored by the Council of Jewish Brotherhoods of Toronto will be held at Torath Emeth Synagogue, 1 Viewmount Avenue, on Sunday, February 28th Eleven Brotherhood groups are participating in the meeting.

VOCATIONAL OPPORTUNITIES IN JEWISH SOCIAL SERVICE

At a recent conference at Hillel House, University of Toronto, the Research Committee of the Canadian Jewish Congress presented its findings on vocational opportunities available to students in the field of Jewish Social Service. As a result of a study conducted by Dr. Albert Rose on professional staff positions in the Jewish organizations of Canada, indications are that growing facilities of Jewish social and educational services, new community centers, hospitals and homes for the aged, etc. call for additional qualified staff to handle the various aspects of Jewish community life.

It could be estimated that there is a 9% annual rate of vacancies in the field of graduate social workers for the Jewish community of Canada—a figure far above the existing supply of graduates in Canada.

The average yearly salary of the 290 full-time professional workers was estimated to be $5,865, with 36 positions in the category of $8,000 and over.

WELLAND JEW WINS ITALIAN AWARD

MR. HARRY CARREL, U.J.A. Chairman of the WELLAND Community addressed the Jacob Goldblatt Lodge of B'nai B'rith on January 25 in Niagara Falls on anti-discrimination and the recent swastika manifestations.

Mr. Carrel was recently presented with a certificate of honourary membership in the Order of the Sons of Italy, this being the first time in the history of the Order that such a certificate was presented to a non-Italian.

JEWISH MUSIC MONTH OBSERVED BY FARBAND

Sunday night, February 14, 1960, on one of the worst nights of the winter, the Farband Cultural Committee programme of music and recitations honouring Jewish Music Month, was very warmly received by an appreciative audience.

Mr. Eliezer Frankel, committee co-chairman with M. J. Granite, opened the evening by stating that there seems to be evolving a renewed interest in cultural activity. Following this evening, the Committee will plan other events to highlight the various dates in the Jewish calendar year.

Mr. Kalmen Shiff, acting as master of ceremonies, introduced his 16 year old daughter, Esther, who opened the 90-minute program by delivering a highly professional recitation of Sholem Aleichem's "Mayron Tsimis."

Following this delightful monologue about an era so recently ended, Mrs. L. Hertzberg sang several Yiddish folk favorites. Then came a pleasant surprise in the person of Harshel Weisenblut ,a Polish tenor, recently arrived in Toronto. His personality and melodic voice showed best in his interpretation of the old favorite "Raizele."

Mr. Shiff's reading of Sholem "If I was Rothschild" again reminded us of the Ghetto dweller's ability to laugh at his poverty. Mrs. Peretz Miransky, teacher at the Jewish Folk Schools, assisted the artists ably at the piano.

It was a most rewarding evening for those hardy enough to brave the wintry storm raging outside. In addition to presenting specially arranged events of this kind, featuring the talents of local artists, the Farband Cultural Committee intends to work with each of the Branches and help them set up and carry out cultural programming.

PORT COLBORNE COMMUNITY HOLDS MOST SUCCESSFUL FUND-RAISING COMMUNITY BANQUET

The chairman of the United Jewish Appeal of Port Colborne Mr. Sam Rudolph presided over a full attendance of the community at the Annual Campaign Banquet held on the 8th of February.

The guest speaker was Mr. John Devor—a member of the National Executive of the Zionist Organization of Canada. His address was delivered in the charming Agudath Achim Synagogue which was formerly the home of his late uncle, Mr. Max Dwor, who founded the Port Colborne Congregation. In his lifetime, the religious services of the community were conducted in Mr. Max Dwor's home which was subsequently acquired by the community as a synagogue and centre. Mr. Dwor's revered widow, now in her nineties, today resides with her son Mr. Richard Dwor, one of Port Colborne's leading citizens.

Mr. Richard Dwor proposed the vote of thanks to the guest speaker. Among those present were Mr. and Mrs. Alec Rossman, Mrs. D. Rossman, and Mrs. Rossman, Sr., Mr. W. Solovitch, the Honorary Treasurer, and Mrs. Solovitch, Mrs. Rudolph and Rabbi and Mrs. Lorencz. The Chairman of the Hebrew Ladies' Aid of Port Colborne, Mrs. Richard Dwor, announced the fine contribution of the society.

MUSIC MONTH SERVICE AT HOLY BLOSSOM TEMPLE

A special service at Holy Blossom Temple will take place on Friday evening, March 4th, during the celebration in Toronto of Jewish Music Month. Children from the Holy Blossom School, Religious School and Youth Choirs will present a musical program with music chosen to relate the music of modern Israel with the liturgical music of Biblical times.

SUDBURY LEGION PAPER ATTACKS BIGOTS

Sudbury (CJN) — Following Editorial appeared in The Listening Post, organ of Branch 76, Canadian Legion, Sudbury, Ont.:

Free men everywhere were disturbed, amazed and horrified by the recent wave of anti-semitism which swept the western world recently. Many great and learned men were quick to assess the situation and render judgment. The incidents were blamed on small groups of malcontents, cranks, organized hoodlums and all other diseased segments of modern society. Great efforts were made to minimize the desecration of synagogues and other places of worship but still the average citizen was left in a very uneasy state of mind. Was it Nazism rearing its ugly head in rebuilt Germany? Was it a plot by the enemies of democracy to discredit the Western Powers? The veterans of the Second World War well remember the wave of anti-semitism which swept Germany in the early thirties and which eventually culminated into a world conflict. We as veterans and members of an enlightened society must avail ourselves of every means at our disposal to combat this evil outburst by forever keeping in mind the ideals for which we fought and for which our comrades paid the supreme sacrifice. One means of combating this wave of vandalism is to lend greater support than ever before to the aims and aspirations of Brotherhood, not just for one week but for 52 weeks of every year.

TORONTO ORBIT

BY

BERNICE DYMENT

The Talk of Our Town: A Sign of the Times — in the Subway. — Jewish Music, and Jewish Musicians in the Headlines. — Are we Looking Too Hard for Insults?

HOW DO YOU LIKE YOUR RYE ,

Riding down-town on the subway the other morning, I happened by chance on the most optimistic sign I've seen yet, of a new "Look" in advertising — Jewish advertising, that is. Idly reading the posters as the train sped along, I was caught up short by one card which proclaimed loud and clear that a certain bakery makes the tastiest rye bread in town, in fact, it's. REAL JEWISH rye-bread.

No pussy-footing here, no suggestion that while a product may be of Jewish origin, (and therefore different) it is just as good as a Gentile product. Not at all. Here was the real thing for a rye-bread connoisseur who knows full well that "there's no rye bread like Jewish rye bread."

I sat up just a little straighter after that, and gave the card a small salute. I'm going to try that rye bread, too!

JEWISH MUSIC MONTH, AND OUR YOUNG MUSICIANS

In celebration of Jewish Music Month — February 13 to March 13—a number of very worthwhile musical events are taking place in Toronto under the sponsorship of many community organizations. On February 23rd, the Jewish Public Library presented a concert featuring such well-known artists as Esther Ghan, Soprano; Leo Barkin, Pianist; Emil Gartner, Conductor, and Morry Kernerman, Violinist.

On the 25th, the Annual Dinner of the Shaarei Shomayim Sisterhood and Brotherhood featured a special added attraction—a musical Parody on "South Pacific" with the Sisterhood-Brotherhood Players, and the Shaarei Shomayim Glee Club. Rodgers and Hammerstein may not have cause to worry about the competition—but everyone at Shaarei Shomayim loved it!

On Thursday, March 10th, the Canadian Jewish Congress is sponsoring a concert at Adath Israel Synagogue, which will be highlighted by the combined choirs of four Toronto Synagogues; Beth Sholom, Holy Blossom, Beth Tzedec, and Adath Israel. It's a month to delight the ear, the mind and the soul, and does much to counteract the blustery February blizzards that chill the hardiest spirits.

It's always so re-assuring too ,to have evidence of the future continuity of musical interest among our young people. I attended several competitions this week during the Kiwanis Music Festival, and it just so happened that in each case, the majority of top awards were won by Jewish youngsters. The performances were top calibre, and gave every evidence that there was a real feeling for the music, through love, not duty.

Perhaps I may be permitted the indulgence of a little maternal pride here, for my son Stephen placed first in one of the classes, too—the Bach piano class for boys under 15. A Glenn Gould he's not—yet, that is. But "mirchashem" perhaps one day he'll be featured at a Jewish Music Month Concert!

TELEVISION AND THE JEWISH STEREOTYPE

We Jews are often accused of being "over-sensitive", and sometimes, I must confess, I agree with our detractors. Take, for example, a conversation I had with an acquaintance about a Television program we had both happened to see. If you too are an Anne Sothern fan, perhaps you saw the recent episode in which Anne took employment in a money-lending agency. If you're not a fan, I won't bore you with the details of plot except to explain that one of the characters involved in the proceedings was a brash, loud, crude, comic - type loan-shark, who the week before had appeared as a character called "Cagey" Calhoun. As I said, this was a comic—not an evil-type loan shark. Yet my friend, who is Jewish, immediately read into the character, all the stetreotyped traits of JEWISH moneylenders, and besides, wasn't "Calhoun", just a sneaky way of saying "Cohen"? Sometimes I'm afraid we fall for the same propaganda we object to others believing, and read things into situations that really aren't there at all. "Cagey" Calhoun is about as far from Shylock as Mickey Mouse is from Rasputin. Cry "Wolf" too often, and he's just liable to hear you!

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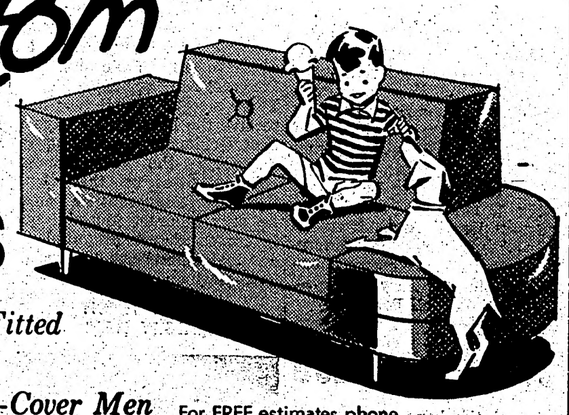

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Israeli Statesman Discusses:

THE JEWISH PEOPLE BETWEEN EAST AND WEST

BY MOSHE SHARETT

The rift between East and West, which is tearing the soul of the world asunder, confronts Jewry with a fateful issue.

On the face of it, Jews as Jews can afford to be—or rather ought to be—neutral in the conflict. As human beings, or as citizens of the world, they may take sides—that is, throw in their lot, in ideological theory or political practice, with this or that system of thought and action. Yet the Jewish people as a whole, so it would seem, need not, and indeed should not, become involved in the dispute by identifying itself with either side. Inasmuch as by accident or history, Jews dwell in both camps and can only hope to live in peace and enjoy reasonable prosperity by remaining loyal to their respective governments and by adhering to their respective regimes, it should be the paramount principle of universal Jewish policy to steer clear of any clash of entanglement with either party.

This is a solution of the problem which might at first sight appear elementary and self-evident. In actual fact, and on deeper probing, things will by no means be found to be as simple as that.

Let us try to go to the core of the problem and do so, as far as possible, with complete objectivity. What is the most immediate, basic and universal Jewish interest? Surely it is the perpetuation of the Jewish race and the preservation of Jewishness—both by the development and strengthening of the State of Israel and by the maintenance and enrichment of Jewish life throughout the Dispersion. How can these goals be attained? How have they indeed been attained so far? First and last, by the freedom of Jewish self-expression, in word and in deed. Many external forces bear upon the fate and future of the Jewish people, over which the Jews have no control. But the mainspring of Jewish salvation lies in the free exercise by the Jews themselves of their collective willpower.

No freedom in the world can be absolute or unlimited. In the case of Jewish minorities the world over, freedom of self-expression in all processes of life, is of necessity subject to most far-reaching objective limitations. Yet there is every difference in the world between regimes which provide a reasonable latitude for independent collective Jewish action and those which by their very nature completely deny it—stifle it, so to speak, in advance or nip it in the bud.

Democratic regimes, governments and societies are not inherently pro-Jewish. They certainly do not in most cases pursue an actively pro-Jewish policy. Yet under Democracy as a result not of any positive intent but of the general application of a certain set of basic principles, Jews enjoy full freedom of expression, by word of mouth and in writing, of meeting and association, of religious practice and study, of communal organization, of education and literary activity, of contact with Jewish communities in other lands of affiliation with world Jewish organizations, and last but not least, of attachment to the State of Israel, spiritual and practical ranging from visiting it and supporting it financially to permanently settling in it.

Democracy and Jewish Self-Expression

It is all these freedoms taken together, that constitute the guarantee of Jewish spiritual survival, and it is Democracy which, as a rule, automatically provides for these freedoms and, if they are occasionally curtailed, makes possible the struggle for their restoration. The democratic climate of general liberty affords Jews the chance of exerting themselves for the preservation of their identity.

A totalitarian regime, on the other hand, is not intrinsically or deliberately anti-Jewish when it strikes at the very roots of Jewish existence. This is not because the totalitarian order of government necessarily conflicts with nationalism; on the contrary, it was under totalitarian auspices that nationalism attained its most excessive forms. It is rather because the supreme dominance of a highly centralized state power, based on the denial of freedom to individuals and to freely constituted groups, tends organically to buttress up the exclusively dominant position of the majority race. Inasmuch as a totalitarian state grants a measure of autonomy to national groups, it does so only in respect of compact territorial units in each of which the ethnic majority again holds supreme sway, the entire federal structure being held together by rigid party control exercised from one omnipotent center. A national minority consisting of scattered individuals and yet striving to assert itself, can expect no quarter from the operation of such a system. The outstanding peculiarity of the world position of the Jewish people as a ubiquitous minority with the sole exception of Israel makes the totalitarian regime a menace to its survival. This is not a matter of ideological bias or preference, but the inexorable operation of a patent fact.

In purely abstract theory one might conceive of Israel going totalitarian, as a result of either internal upheaval or cutside intervention. In such an eventuality, Israel's essential character as a Jewish state need not be impaired by the change of regime. This again is a purely arbitrary theoretical assumption —hardly likely to materialize against the background of the fierce enmities impinging upon Israel from near and far—but let us pose it merely for the sake of argument. Given the continued prevalence of a strong Jewish majority, Israel of a totalitarian brand would still remain a Jewish state. One might deplore the collapse within it of certain spiritual and social values and the resultant degeneration of distortion of Jewishness—but dehydrated and distotorted, such Jewishness as might remain, would still be assured of self-perpetuation. Let it be pointed out again that in actual fact the inveterate and violent character of certain hostile political trends renders the very survival of Israel under such conditions extremely improbable, yet theoretically the point is perfectly valid. For that matter, and in this case without the slightest uncertainty, America would remain American, Britain British and France French, were they to don or be forced into a totalitarian straitjacket. But the institution of such a regime in all those countries would subject their Jewish communities to a process of miserable vegetation, dooming them in the course of time to complete disintgration and extinction. To repeat, the doom need not be decreed out of arbitrary malice, directed specifically against the Jews; it would come about as an automatic by-product of a general denial of elementary freedoms of speech, association, education, travel, etc. None of these denials would affect the continued existence of the American, British and French peoples. They would merely transform — some would say degrade, but this is a matter of opinion — certain vital aspects of these peoples' national and cultural lives. The Jewish community, however, would under such conditions be left without any air to breathe, and it might only be a matter of time before it would cease to exist.

In Dictatorial Regimes

In fairness to history, it should be recalled that what has been termed here the freedom of Jewish life and the preservation of Jewishness has on occasion been vouchsafed not only under the enlightened rule of Democracy. Even in the darkest periods of medieval era — which has been extended in certain Islamic countries down to our days — for all the oppression, segregation humiliation, waves of persecution and even massacres which fell to the lot of the Jews, they invariably enjoyed the elementary chances of spiritual liberty, the freedom of communing with one another, educating their children together and in accordance with their tradition, pursuing their religious studies, cultivating their spiritual values and maintaining contact in most cases with their brethren in other climes. Under the later Czars, when within a matter of a quarter of a century two fierce waves of anti-Jewish pogroms swept Russia, with local massacres breaking out in between; when practically the entire Jewish population, about five million strong, was confined to the Pale and subjected to a most elaborate system of disabilities, Russian Jewry was most potently alive, produced a rich crop of Hebrew letters and Rabbinical lore, threw out a whole gallery of outstanding writers and thinkers, gave birth to a Hibbat Zion and then to a mighty Zionist movement, laid the foundations and fostered the growth of the Yishuv in Eretz Israel, gave a powerful impetus to the revival of Hebrew as a modern language and served as the central pivot of Jewish spiritual and political renaissance throughout the world.

In more recent years, under a dictorial regime in Argentina, the local Jewish community enjoyed full opportunities of free communal and cultural life, expressed in a highly diversified pattern of social, educational and literary institutions, as well as in intense Zionist activity. No obstacles were set under that regime to the development of intimate ties between the local Jewish bodies and the Embassy of Israel, or to Jewish financial efforts on Israel's behalf. Emissaries from Israel could always come to Argentina while Argentinian Jews were completely free to visit and settle in Israel.

It would be ludicrous and grotesque to read into these assertions of historic fact any nostalgia for Czarist oppression in Russia or for reactionary regimes elsewhere. whose disappearance was hailed by Jews everywhere with a sigh of relief. All it is intended here to stress is that the negation of liberal democracy need not necessarily degenerate into those forms of ruthless doctrinaire totalitarianism which spell suffocation for the Jewish soul.

For nothing short of this is today the tragic lot of Soviet Jewry. That nearly three million strong Jewish community — the word community is here a misnomer, for reasons which will soon be explained — is completely cut off from the main body of the Jewish people. The same fate is shared by the Jews of Rumania, Hungary and Czechoslavakia, only Poland being now to some extent an exception to the rule. A total of over three-and-a-quarter million Jews of the Soviet bloc — a full one-third of the Jewish people outside Israel — can at present be likened to an amputated limb. They take no part whatsoever in universal Jewish life. They can derive no direct inspiration from any creative manifestation of the Jewish spirit anywhere in the world. No Jewish literature or press produced outside the blos is within their reach. No Jewish emissary from abroad can address their meetings or take counsel with their representative bodies. For their part they cannot travel abroad to establish and maintain contact with Jewish communities and institutions. They are debarred from affiliation with any Jewish organization in the outside world, even if it be purely religious or cultural. They can certainly maintain no ties with the State of Israel.

Isolation and Dismemberment

But all these negative statements are liable to be misleading to the uninitiated, for they may be read as implying that within the Soviet bloc Jews are free to form societies and communities, to gather at meetings and engage in other collective activities, but that they are only precluded from any association with their fellow-Jews in the non-Soviet world—and this simply because under the Soviet system of government contact with the outside world is an exclusive state monopoly. In actual fact nothing is further from the truth than such an assumption. No chance of any communal activity whatsoever is afforded to the Jews of the Soviet Union —no representative bodies, no meetings, no schools, no lectures ,no celebrations or memorial gatherings, no press, no literature, not one single attribute of normal Jewish life in the free world, nor even such rudimentary forms of it as have always been tolerated by retrograde regimes in most backward countries, nothing but the synagogue and the cemetery, and in those two last clitches of Jewish collectivity, nothing but the essential technical purpose of each—the prayer and the burial.

This plight, compounded of external isolation and internal dismemberment, is utterly unprecedented in the whole age-long history of Jewish martyrdom and struggle for existence. Equally unprecedented is the fact that this whole system of restrictions and prohibitions, which must look utterly diabolical to the uninitiated, is, as has already been emphasized, the result not of any sinister anti-Jewish design, but of the normal operation of a political order—of principles of policy and administration which have nothing whatever to do with the Jewish problem. Jews cannot meet of their own accord because no group of Soviet citizens is allowed to do so. They cannot run their own schools because no private schools of any kind are tolerated. They cannot affiliate with the outside world because no such right of free affiliation is enjoyed by anyone. Yet the realization that no harm has been deliberately meant is extremely cold comfort to the victims of a process which is tantamount to progressive spiritual asphyxiation.

The question must now be faced whether any Jew concerned with his people's survival can assume a position of neutrality towards a regime which has proved so implacably destructive of Jewish life. Still more, can any politically minded and socially conscious Jew, who at the same time is a faithful son of his people and a fighter for its salvation, square with his Jewish conscience an attitude of sympathy with, and protagonism of, this objectively anti-Jewish regime?

This analysis deliberately refrains from widening the scope of the Jewish indictment of the Soviet regime by reference to the accumulation of evidence pointing to the operation within it of trends purposefully and specifically directed against the continued existence of a Jewish collectivity in the Soviet Union. This body of evidence begins with the denial, in the teachings of Lenin and his colleagues, of the Jewish people's right to exist or even of the very fact of its existence as a national entity. It invokes the basic and singular contradiction between, on the one hand, a political system enjoining complete isolation from the outside world, and, on the other hand, the only one among its many national groups which forms part of a people scattered throughout the world. It sets forth the unmistakable, if ineffectual, attempts undertaken by the Soviet regime to dissolve the Jewish group within its environment or deter it from asserting its distinctiveness. The charge-sheet reaches its climax when it exposes the atrocity of the physical liquidation of the Soviet Jewish writers—a unique act of extermination, perpetrated not in suppression of a certain school of thought but aimed at beheading, so to speak, an entire national unit by annihilating its intellectual elite. The file of evidence also contains the infamous doctors' libel and other similar monstrositites. Yet, even without unfolding this roll of horrors, we find the purely objective or automatic effects of the regime as such, far-reaching enough to confront us with the problem in all its utter gravity.

One might well ponder what would have been the course of Jewish history and the fact of the Zionist endeavour had Russian Bolshevism triumphed in 1905 instead of in 1917, and where would we have been today without the historic contribution to Zionist achievement of the Second Aliya or the remarkable efflorescence of Hebrew literature and education in Russia in the decade preceding the First World war. Conversely, one might reflect how much greater and quicker progress our effort here and Jewish life everywhere would have made if Russian Jewry had remained an integral part of the Jewish world and its primary dynamic force; if, on the morrow of the Balfour Declaration and in the crucial and formative years of the '20's, our work in this country could have drawn on the reservoir of idealistic manpower, pioneering energy, and financial support which Russian Jewry would have mustered; or, as the late Dr. Weizmann once put it, if we had not been condemned by history, exactly at a time when broader vistas opened before us, to start working "with our right arm bound tightly behind our back"; finally if upon the proclamation of Jewish statehood, Rusisan Jewry could have played its tremendously significant part in Israel's defence, growth and development.

To recall a less hypothetical eventuality ,and one more modest in its historic dimensions, was it possible for true Jews to remain indifferent to the outcome of that recent phase in the contest between Democracy and Communism in which the destiny of France seemed to hang in the balance? Could they contemplate with equanimity the prospect of French Jewry being reduced to that condition of progressive anemia and paralysis which Russian Jewry has endured for the last forty years?

We thus reach perforce the complete reversal of the original, seemingly so plausible, proposition. As citizens of the world—simply as thinking men and women—Jews may take a position of ideological netutrality, some kind of a philosophical wait-and-see attitude, in the face of the titanic conflict raging all over the globe. As conscious and responsible Jews they are irrestibly driven to take sides. Communism may well appear to some persons to be a short-cut, or the only sure road, to the reign of justice and equality among men. Furthermore, the attainment of suc ha lofty goal may well justify in the view of such persons a prolonged period of denial of elementary freedom resulting from the institution of a supposedly transitory regime, which by all normally accepted standards cannot but be regarded as inhuman. Both propositions can be the subject of differences of opinion or of political or intellectual speculation. What is patent and incontrovertible is that during this stage of alleged transition, a value, which an entire people, and not a spiritually insignificant one, holds supreme—namely its own preservation and progress—is bound to be submerged and go under. For Judaism and Jewishness this is an issue of life and death.

HOLLAND ROYALTY WELCOMES B'NAI B'RITH LEADERS

Queen Juliana and Prince Bernhard of The Netherlands (left) welcome B'nai B'rith president Label A. Katz (center) to their country. Joining Mr. Katz at the royal reception at Soestdyk Palace are Mrs. Charles D. Solovich of Detroit, president of B'nai B'rith Women, and Maurice Bisgyer of Washington, D. C. (right), B'nai B'rith executive vice president. The Queen told the B'nai B'rith leaders that her nation owes much to its Jewish people who have been honored and valued citizens for centuries. Both the Queen and Prince were pleased that the first meeting of the B'nai B'rith's International Council was held in Amsterdam.

Our Short, Short Story

MY NEIGHBOR, MRS. KONE

BY YONKEV GLATSTEIN

Yonkev Glatstein, the author of **My Neighbor, Mrs. Kone,** was born in Lublin, Poland, in 1896. Glatstein, one of the great Yiddish poets of our time, is also a master of Yiddish prose. He is a columnist for the **Day-Journal**

Mr. Glatstein will lecture here on Sunday evening, February 28th.

Who would have thought that in my apartment house there are true martyrs, who carry the burden of a Jewish name and really suffer under this yoke? The house is actually a small town, numbering over eighty inhabitants. During the two years since its erection, the population has increased considerably. It started as a very somber and dignified building, inhabited by elderly people and many serious young couples. It was quiet in the house. Only rarely was the sound of revelry, of singing and dancing heard from one of the apartments. Then all the tenants of the dignified apartment house awoke and, like uninvited guests, participated with curiosity in the celebration of the gay dwelling that had dared to disturb the general silence. No one was annoyed. 'Well, well' everyone thought to himself, 'we really should "throw a party, too, and have a good time.'

But suddenly, from many windows, came the wailing of new-born infants crying simultatneously as though upon a pre-arranged signal, and just as suddenly a flock of children appeared, like so many little chicks, upon the sparsely-covered lawn. And the young women, who until now had been simply the wives of young husbands, were changed into young mothers with many duties and many joys.

But I have really chatted too much. I had not intended to describe a house, but rather a woman, and not a young woman, but a mature, middle-aged one. And actually, I do not want to describe her, but to let her speak, as she spoke to me when she first introduced herself.

"My name is Mrs. Kone."

I looked rather suspiciously at her not-very-Jewish face and decided immediately that she was probably a Christian who had acquired a Jewish husband.

"No, you didn't guess right," she said, as though she had read my thoughts.

"How do you know what I thought and what it is that I didn't guess right?" I asked, puzzled.

"That's simple — whatever you may have thought would not have been right."

Now my curiosity was really aroused and I waited for further clarification, for I felt that this woman had something to tell.

"My name is Kone and I am a Christian."

"Then I did guess right."

"No you still didn't because my husband is also a Christian and even my three children are Christians," she added with a smile. "You see, our Kone is spelled K O N E and is not a Jewish Kohn, but to the ear it sounds Jewish. We pronounce it Kone, but it still sounds Jewish. Because of the spelling, people conclude that it is a Jewish name that has been camouflaged and Christianized a bit. But it's no use—we Christians can't be fooled. As soon as we Christians hear the name Kone, we are on our guard."

She said "we Christians" like we would say "we Jews." But she laughed at the two-fold joke, at herself — a member of the large, vigilant. "We Christians" organization — who must bear such a burden.

I remembered that the author of DEATH OF A SALESMAN once wrote a story about an anti-Semite, a Gentile, who became near-sighted, had to wear spectacles, began to look like an "intellectual" Jew and suffered for his Jewishness. But I had never heard of Christians who suffer the woes of a Jewish name.

I confronted her with the example of the famous Irish actor George M. Cohan, who had a very fine career despite his "Jewish" name.

"Yes, but then you have to be a good actor to make up for the sinister sound of your own name. —We are simple people. My husband is a businessman, so that he still manages to make a living, but my children, each one of them, really had troubles. My eldest son had many difficulties before he was admitted to medical school. When he graduated, his name prevented him from obtaining a good internship at a hospital. And when he did finally obtain a second class position, his Christian colleagues didn't want to associate with him socially. His explanation that he was really a Christian "Kone" didn't do any good. They said — We know those tricks.'

My daughter could not get a good job as a secretary, and she is now working for a Jew who knows that she is a Gentile but conquered his prejudice against her Jewish name. My youngest son graduated from law school, and he really had a problem. After he had been rejected by many good law firms, he didn't know what to do. Should he enclose, with every application, an explanation that he is a "Christian Kone'? He thought this was un-American and would be a poor beginning for a young American lawyer

Finally he had the idea of changing his name and getting rid of all these unnecessary problems. He talked it over with his father and they had a very serious conversation."

"What did your husband say to it?" I asked her with great curiosity.

"My husband said this to him: 'Listen, my son, my grandfather lived all his life with the name Kone. My father also somehow managed to get along with his name, and I intend to keep my name as long as I live. You can do as you see fit, but it seems to me that it is even more degrading for you to change your name than it is for a Jew. A Jew merely wants to save himself, but you, a Christian, unwillingly would appear to sympathize with the very anti-Semitisim that persecutes the Jew. It seems that our family is destined to suffer from a little Jewishness."

Mrs. Kone smiled with satisfaction as she repeated her husband's advice to his son.

Has the young lawyer obtained a position yet?"

"If you promise not to laugh, I'll tell you what happened. He now has a good position with a real Jewish Kohen. The lawyer is so satisfied with him that he has recommended him to become a junior partner of the firm, which will eventually be called —Kohen & Kone."

THE CANADIAN JEWISH NEWS

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Shalom, Delegates

Special trains brought to Toronto the leaders of the Labour Zionist Movement from the east, north, west and south. Hundreds of them are converging on our city from Winnipeg and Montreal, from Ottawa and Hamilton, from the largest cities to the smallest hamlets. They came here in order to deliberate on the duties of an organized Zionist in the present time of trial and challenge. They are bringing to us, the Jewish community of Toronto, the greetings of brethren throughout the vast Dominion, brothers in faith, and in concern about the future of our people.

We welcome them with the ancient Hebrew greeting : "Shalom—Peace!" It is a greeting which symbolizes our ideals and our objectives in a world which is seeking tranquility and fulfillment.

Flagrant Contradiction

The findings of the so-called Syrian-Israeli Mixed Armistice Commission on the recent incidents in the demilitarised zone do not bear scrutiny. The Israelis have long since given up attending the Commission's meetings owing to the U.N. Truce Supervision Committee's inability or unwillingness to make the Syrians (now the Northern region of the U.A.R.) respect the armistice agreement.

The Commission in turn, has acquiesced in encroachments on Israeli sovreignty by the Arabs in the demilitarised zone and has imposed a form of mixed U.N.—Arab sovreignty in flagrant contradiction to the armistice agreement. The Commission's report avoids making a clear statement on the question of sovreignty, but makes a number of statements which can only be taken to imply a denial of Israeli sovreignty. For example, the Commission's statement that they found no fortifications, only "a trench dug round and strengthened by barbed wire", is based on unacceptable assumptions. The zone being Israeli territory, then even barbed wire and trenches represent an encroachment, and it was the U.N's duty to evict those who had introduced them. Their failure to do so after repeated Israeli requests left the Israelis no alternative but to do it themselves.

Moreover, their statement that "Arabs have the right to cultivate parts of the demilitarised zone" is designed to mislead. The rights of the Arab minority in Israel are the concern of the Israeli Government and neither the U.N. Charter nor any of its decisions make it into a protector of Israeli Arabs. The U.N. Commission's apparent concern for the rights of Arab cultivators of indeterminate nationality is being used as a screen to give the U.A.R. a toe-hold in the area, in contravention to the 1949 armistice agreements. The U.N. has proved itself unable or unwilling to defend Israeli's legitimate interests in the Suez Canal and on Israel's borders alike. It should be the concern of all U.N. members to ensure that in the latter case the U.N. should not be used as a screen for further Arab aggression.

Jewish Toronto's Pride: The Associated Hebrew Schools

The Annual Associated Hebrew School Graduation, this Sunday, is certainly an occasion which shall commend our attention.

The entire Jewish school system in Toronto has been for years the pride of our community. And in this school system, the "Associated" is the most outstanding example of our devotion "to bring up the young in the ways of the old",—so that they will eventually take their place in Jewish life.

The "Associated" has also become a model for many communities of how to reconcile in a Jewish school, the modern and the traditional,—the requirement of our times, the pressures of the environment, with the eternal, never-changing commands of the Torah The success of these schools demonstrates again that the formula of "Torah and Derekh Eretz" is the magic by which we can imbue in the consciousness of our children a love for Torah while educating them to become useful, integrated citizens of a modern country.

THE SCHOOLS' AIMS AND OBJECTIVES

Ideologically, the schools stress adherence to religious tradition and the Hebrew language. The program seeks to convey a knowledge of Jewish spiritual life and to implant within the child a sense of attachment to the Jewish people and a love for Israel.

In addition to the regular academic subjects of the intensive curriculum, the schools also maintain a richly varied program of extra curricular activities. These include Junior Congregation, Student Council, Israeli Dancing, Dramatics, Chazzanut, Chalilit Orchestra, Photography, Choir, Typing Classes, Ballet, Student Publications, Athletic, Science and Social Clubs, etc.

The Associated Hebrew Schools, founded in 1907, have maintained a consistent pattern of growth in over half a century of educational activity. With over 2000 pupils in attendance, it is now one of the largest Jewish school-system in North America. Its academic standards have never been higher.

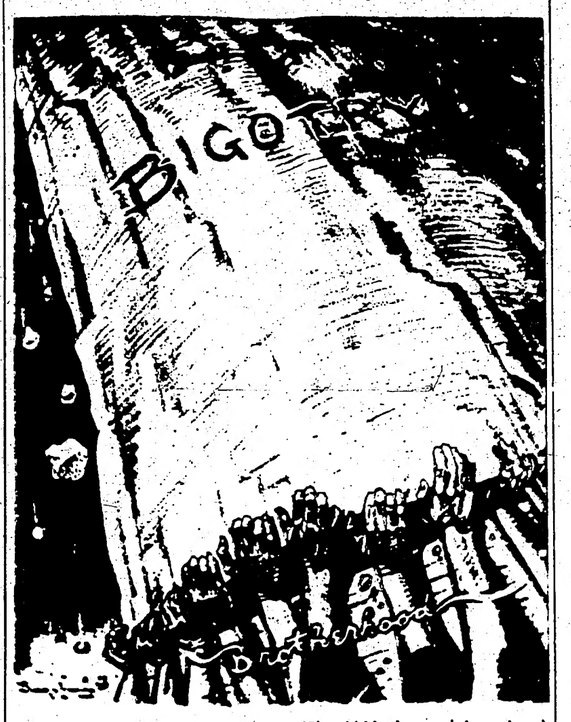
Graduates of the day school and Junior High are readily accepted in the Metropolitan High Schools, and adapt easily both scholastically and socially. Many of the day school graduates have chalked up excellent academic records in the city High Schools, and some have acquired top scholarship honors at University. Graduates of the Associated, both Talmud Torah and Day School, are to be found in various institutions of higher Jewish learning in the United States and in the Midrasha L'Morim (Toronto Jewish Teachers Seminary.)

Members of the English staff of the Day School and the Junior High are licensed, qualified teachers, graduates of Ontario Teachers' College. The Hebrew teachers are graduates of Canadian Universities, Hebrew Teachers' Seminaries, and (or) Rabbinical Colleges. Among them are to be found veteran Pedagogues with many years experience, Rabbis, and noted scholars, authors of text books and scholarly works.

A major problem with which the schools are currently wrestling is the shortage of classroom space to accomodate the continually growing enrolment. Plans are under way for further expansion, to provide additional badly needed space.

Among the officers and board members of the Associated are to be found some of the most prominent leaders of the Jewish community. Naming the officers and board members is like reading a roster of the leadership of Toronto Jewry. This is significant in that it points at two important facts, namely — the importance which wise Jewish leadership attaches to Jewish education in order to assure the existence and progress of Jewish life, and the importance of the contribution which the "Associated" is making in the field of Jewish education.

HOW TO MOVE MOUNTAINS **By Burrus Jenkins, Jr.**



(The N.Y. Journal-American)

Modern Hebrew Poetry

We Were Not Likened To Dogs

BY URI ZVI GREENBERG

We were not likened to dogs among the Gentiles—by them a dog it pitied
Caressed and even kissed by the Gentile mouth, for like the puppy
Beloved of his home, he is founded and rejoiced in always:
And when this dog dies—how very much the Gentile mourns him!
We were not led like sheep to slaughter in the boxcars
For like leprous sheep they led us to extinction
Over all the beautiful landscapes of Europe . . . .
The Gentiles did not handle their sheep as they handled our bodies:
Before slaughter they did not pull out the teeth of their sheep:
They did not pluck the wool from their bodies as they did to us:
They did not push the sheep into fire to make ashes of the living
And to scatter the ashes over rivers and sewers.
Are there other parables like this, our catastrophe, that came to us from their hands?
There are no other parables (all words are shades of shadow)—
And therein is the horror-striking expression: There are no other parables!
Every cruel torture that man may yet do to man in a Gentile country,
The future fashioner of parables will liken so: He was tortured like a Jew.
Every fright every horror every loneliness every wistfulness
Every murmering weeping in the world
The fashioner of parables will say: This is a parable of a Jewish kind.
There is no reparation for our catastrophe
For the dimension of its periphery is the world:
The whole culture of the kingdom of the Gentiles at its peak—is in our blood,
And all its hidden consciousness—in our weeping.

AN EXCLUSIVE FROM FRANKFORT **BY RUTH FLEISCHMAN**

In The Heart Of Europe — And Yet On An Island

The Frankfort of yesterday—of the Rothschilds, Speyers, and Mertons, of famous rabbis like Samson Raphael Hirsch and Breuer, of Jewish scientists, men of art and men of learning, of industrialists, bankers and economists—this Frankfort is a town of the past. And those who have returned to Frankfort with the faint hope of at least finding remnants of its glorious past are bitterly deceived. The Frankfort of yesterday is dead.

There are approximately 3,000 Jews in Frankfort today—about the number this city had in the year 1600, but less than one-tenth of its population in 1932. To say that there is an active Jewish life here today would be a gross exaggeration; to disclaim any Jewish life would not be the truth. The various organizations set up recently - Women's Organizations Zionist Organizations, Friends of the Hebrew University, and Friends of the Leo Baeck Institute - have a very useful purpose, apart from fund-raising:, they assist in organising Jewish life in bringing it to a higher cultural standard. All these functions help to soothe that lonliness, that lack of social contact from which most Jews in Germany suffer nowadays. It is not antisemitism - in any case not open antisemitism - it is isolation, with all its implications, from which they suffer. Almost no social contact is maintained with German Gentiles, and meetings with fellow-Jews are mostly limited to occasional encounters.

In 1946 Frankfort had 655 Jewish residents. Then came the inmates of the D.P. camps.

In the years following the war anyone with any sense of business was able to make money. None the less, many left for United States, Israel, and other countries. However, with the deterioration of living conditions for Jews in Poland, and the rise of Communism in the Eastern countries, Jewish refugees crossed the border to Germany, and a few hundreds settled in Frankfort.

Like many other Jewish communities in Germany the Frankfort one is aged, the average age being 43. More than a quarter are people of over sixty, roughly one-third are between forty and sixty.

Sixty children attend the Jewish kindergarten. There is no Jewish school yet, and an increasing number of parents clamour for the establishment of a Jewish day school, although the children seem to get along very well with their Gentile classmates. As in Israel, where many parents learned Hebrew from their school-going children, so in Germany today some parents learn German from their offspring.

Twice a week the children have Hebrew classes, and also they have a youth club where they meet once a week. Lately efforts have been made to introduce the Frankfort youth to Jewish youth of other towns. The problem is that of finding Jewish marriage partners in Germany.

A high percentage of the sixty-and-over age group are pensioners. The few buildings in Gaggern Strasse, which were the Jewish Hospital before the war, are now the Parents' Home. It is in rather a miserable state, but to the hundred old people it is a home, with a Jewish atmosphere, kosher food a doctor, and a nurse. Those who are able to work are much better off, and not only economically. They come into contact with the outside world.

Eighteen Jewish lawyers and five Jewish physicians practise in Frankfort today. (In 1932 there were about 160 lawyers and 450 physicians). Most of them have come back from Israel, where some could hardly make a living, and to take up all sorts of professions.

A lawyer I talked to declared: "If I were young I would not stay here - it's like living on an island. Their friendliness," he continued, "strikes me as being very much on the surface." And then he told me that although a considerable number of claims have been settled, a no less considerable number of cases have dragged on and on for years. "It becomes difficult to believe in the good will of the authorities to implement the law in the spirit it was meant, when the authorities appeal against court judgments issued in favour of the claimant." This, in fact, is the unanimous view of many lawyers I talked to.

In the thirty-five-to-sixty age group there are very few professionals. Concentration camps were not exactly centres for higher education. So they are trying to "do business" in trades not requiring any specific knowledge. Quite a number are owners of bars and night-clubs catering for American soldiers. They are wealthy, and often marry non-Jewish girls. Others have opened sorts of "quick bars," where hot-dogs, shaslik, potato salad, and beer are the main dishes. They, too, must be doing very well.

A third kind of business very much favoured by the Jews in Frankfort is laundries and dry cleaning. Apart from these three "typical Jewish businesses" there are quite a number of people (and their number is increasing) in the fur, stocking, and general textile trade, as well as in the diamond, watch, and jewellery businesses.

The majority of the Jewish population here is non-observant; their businesses are open on Saturdays, and they buy non-kosher meat. On the Holy days, however, all and sundry turn up at the synagogue, and the biggest of them, the West End one at the Freiherr-vom-Stein, which has been completely restored, is full to capacity. On Shabbat four services are conducted, and on week-days a daily minyan is held in two schools. Also the American Jewish soldiers have a service in the Army Chapel every Friday evening, followed by an Oneg Shabbat. There are two Kosher butchers in Frankfort, and one kosher restaurant.

To sum up, the old and sick, and they do not necessarily go together, are trying to survive another few years. The more or less able-bodied are about to settle down in some business or other. The "Luftmenschen" are on the decrease. The children go to school, and the life of the Jews in Frankfort is showing signs of normalisation.

A Letter From Chicago

BY RENEE E. RUBIN

On The Campus

It used to be that students at B'nai B'rith Hillel Foundations were content to sing an occasional Yiddish or Isreali folksong. No more. They're now delving into the deeper aspects of Jewish music.

you'll find them performing in chamber groups. And sitting in on such lectures as "Musical Settings of the Lementations of Jeremiah."

Some undergraduates are even trying their hand at composing religious cantatas.

The level of programs at various B'nai B'rith Hillel Foundations depends, of course, on the local Jewish college talent and enthusiasm. Some Hillel units are as musically active as the foundation at the University of Rochester. Its chamber orchestra, often called on to play at Jewish and civic events, is loaded with talented performers. Several of its members have since graduated to major symphony orchestras. Others have become doctorial candidates at leading schools of music.

Hillel at the University of Southern California is also zestful about sharps and clefs. It's planning jointly with the USC School of Music a Bloch Memorial Concert as part of Jewish Music Month.

To assure success, the Hillel unit at USC is calling on two distinguished professionals — conductor Walter Ducloux and cellist Gabor Rejto — to help out.

Resourceful Hillel directors and students find ways to bring noted lecturers and performers to their campuses.

Often they import trained choral leaders and music directors for Hillel - sponsored campus events, such as at the Hannukah Arts Festival at Temple University in Philadelphia.

Musicologist Erwin Jospe is a frequent Hillel lecturer. His most recent tour on "Jewish Music Without Tears" traced the historical development of Jewish music. It attracted large and appreciative audiences.

"Music of the Synagogue," a lecture at University of California; "The Music of Israel" at Ohio State University, and "Music of Leonard Bernstein," at Pennsylvania State University were campus favorites presented under Hillel auspices.

The University of Chicago successfully offered a series of four lecture - recitals on the general theme of "Religious Spirit and Musical Style; A Study of Musical Settings of Old Testament Texts." At Syracuse University, Hillel presented compositions by Dr. Isadore Freed, an expert in Jewish liturgical music.

Live performances sponsored by Hillel have brought to the campus such personalities as Theodore Bikel, Martha Schlamme, Hugo Weisgall, Ruth Rubin, Judith Eisenstein, and other touring American and Israeli artists.

Hillel groups have written and performed their own cantatas. A current Hillel project is a music book for the Sabbath which will serve as a guide for Hillel's 217 campus units.

Jewish music is coming into its own on the campus.

LETTER TO THE EDITOR

Women Support CJN On Ethics In Kashrut

Dear Editor:

Yasher Koach and thank you. I was indeed overwhelmed when I read your editorial captioned "Kashrut and Ethics", in the issue of February 12th,

Kashrut in our community will make great progress with the help of such staunch supporters. May you continue to stand up for the cause of educating the public about Kashrut.

Ontario Chapter, Women's Branch of the Union of Orthodox Jewish Congregations of America is now formulating its plans to work with the Orthodox Division of the Vaad Hakashruth of the Canadian Jewish Congress and hope to make available to the public, a list of the products under their supervision. We have a list of the "U" supervised products which is available to anyone requesting it.

I know that the many Sisterhoods affiliated with Women's Branch of the UOJCA will want to join me in wishing you the best and that your efforts in this cause will be well rewarded. Ontario Chapter will do everything in its power to awaken the public to the misrepresentation of Kashrut.

Thank you again.

success,

Mrs. Saul Sigler,
President, Ontario Chapter,
Women's Branch, UOJCA.

Sermon For The Week

Moral Decisions

Thou shalt not follow a multitude to do evil . . . to turn aside after a multitude to wrest judgement (Exodus XXIII, 2)

From this negatively framed injunction Jewish law infers an important positive rule: that, except when it is "to do evil" one should follow the majority. This does not mean that the majority decision necessarily bears the seal of ultimate truth. It is possible that the minority view may, after all, be proved to have been right. But where a conflict of opinion, or an element of doubt, exists, it is a convenient guide for reaching a decision.

This principle of majority rule is not only applied in every branch of Jewish law, but can be found at work wherever free expression of opinion exists. Without it democratic society would be fragmentised and all decisive action brought to a standstill. The Torah, you will notice, does not find it necessary to give this rule direct formulation; it can be left for human logic to infer.

But when moral issues are involved, then majority decision breaks down as a reliable guide. When, according to our mind and conscience, the majority errs in moral judgment, when its actions are all on the wrong lines and violate basic standards of right and wrong, then "thou shalt not follow the multitude to do evil." This is a warning to which the Torah, so deeply aware of human weakness, gives direct, emphatic expression. To resist being carried along by the mass, to respect the integrity of one's mind and heart against the steamroller of a misguided majority, this requires a freedom of will and spirit that needs to be reinforced by a direct, explicit command. For the urge to renounce that freedom is deeply rooted in the human heart. And because this is so, the Torah legislates that the slave who refuses to go free shall have his ear pierced as an eternal token of his servitude of spirit.

It is this urge towards the safety of slavery that has led whole nations to give up the adventure of freedom and shelter in the totalitarian systems. For the price of freedom is responsibility; the obligation to make moral decisions; and uphold them no matter what numbers are ranged on the other side. To the Jew, the renunciation of freedom and its attendant obligations, is a repudiation of the divine image in which man was created, and of the divine attribute of truth which he is bidden to imitate and make his own. It was the great historian, Lord Acton, who with true insight declared: "The example of the Jewish nation laid down the line on which all freedom has been won . . . the doctrine of the higher law . . . the principle that all political authorities must be tested and reformed according to a code which was not made by man."

In all the lands of his dispersion the role of the Jews has been that of the historic minority, the eternal protestant who has known and felt the cost of maintaining his identity, and the integrity of his beliefs, against the weight of the majority groups among whom he has lived. In all his obstinate insistence on his right to differ, the Jew has been a barometer of the civilisation of his time; challenging the complacency and self-righteousness of the world; daring to face the loneliness and hostility that awaits the rebel, because he has the belief that the world desperately needs to be redeemed, and that he has been called to play his lonely role for a purpose, and by a Power, higher and above himself.

Letter From Jerusalem

British Scientists At Yad Weizmann

BY GOLDA ZIMMERMAN

A bright jewel in the intellectual tiara of the State of Israel is the Weizmann Institute at Rehovot, the radiant fulfilment of a vision of Israel's first President. It is fitting, on the Institute's tenth anniversary, celebrated recently, to mention the great and abiding contribution made by British Jews to every field of this venture, which began with the establishment of the Daniel Sieff Institute and now embraces the Yad Weizmann, a scientific and cultural memorial centre set amidst a beautiful garden landscape.

It was the Sieff and Marks families who laid the foundation with the Daniel Sieff Institute, which made a signal contribution to Allied needs in the Second World War by supplying desperately needed pharmaceutical preparations. They not only established the Institute but supported it generously, and in the person of Mr. Marcus Sieff and other members of the family their initiative continues to be splendidly maintained.

Other Anglo-Jewish families are also responding munificently. The Lord Rothschild Foundation is extending annual facilities, which include moneys for buildings and endowments for their maintenance. The late Mr. Sigmund Gestetner and his wife presented the Gestetner Gardens, and now Mrs. Gestetner is continuing their upkeep. Edith and Abraham Wix have given the library and archives building, and Anna and Michael Wix the auditorium which bears their name. Clarica and Frederick Davidson made possible the erection of a tower (given in the names of their parents) for the Van de Graaf Accelerator, which dominates the Institute of Nuclear Physics. Mr. and Mrs. Isaac Wolfson were responsible for the building accommodating the Department of Experimental Biology and for a housing estate for the staff.

So much for the financial side: equally, if not more, impressive is the contribution among the workers in this "scientific town" who have come from Britain.

Sunderland - born Professor Joseph Gillis, who obtained his doctorate in mathematics at Cambridge, heads the Department of Applied Mathematics. His present specialised field of research is investigating, by electronic computation, the flow of viscous fluids. In the early days of the State's establishment he spent a few years in charge of a team carrying out a geophysical survey of the Negev as a preliminary to oil prospecting. As a result, he says: "I know the Negev even better than the Lake District."

Professor Joseph Jaffe came from Manchester, where he took his M. Sc. in Physics in 1948. He joined the staff of the Weizmann Institute after obtaining his doctorate at the Hebrew University. His particular field is infra-red spectroscopy, and he has constructed and developed a huge spectrometer, which enables measurements to be made to a precision hitherto undreamed of. He is at present setting up a department of Applied Physics at the Haifa Technion.

Professor Isaac Berenblum, brother of Mrs. Selig Brodetsky, though born in Bialystok, is a product of Britain. He went to school in Bristol, and was educated at Leeds University. From 1936 to 1948 he was in charge of cancer research at Oxford, and in 1950 accepted Dr. Weizmann's invitation to go to Rehovot to establish the Department of Experimental Biology. His department at the Institute has six sections, three of which are connected with cancer research: causes of cancer, under the personal direction of Professor Berenblum; the role of viruses in cancer, under Dr. Leo Sachs; and problems or radiation, under Dr. Michael Feldman, who is Israeli -born but spent some time as a post - graduate student at Edinburgh. The importance of the work of this department has been internationally acknowledged.

Dr. Leo Sachs, who gained the Ph. D. degree in genetics at Cambridge, went to Rehovot in 1952 (after he had married Rachel Eliash, daughter of the late Dr. Mordecai Eliash, the first Israeli Minister to Britain). He made news in 1957 when, together with Marissa Bat-Miriam, he published a paper, on the genetics of Jewish population, based on the examination of fingerprint patterns of Jews from Bulgaria, Egypt, Germany, Iraq, Morocco, Poland, Turkey, Yemen. Analysis of 40,000 fingers showed that they had strong similarities in the frequencies of whorls, loops, and arches. Perhaps herein lies the real answer to the question "Who is a Jew? but Dr. Sachs had had no time to follow up these theories.

Among the most brilliant scientists at the Institute is Professor Franz Sondheimer, who describes himself as an "Anglo-Yeki." He came to England as a small child and took his Ph. D. in organic chemistry at London University in 1948, at the age of 19. He then went on to the U.S.A., Mexico, and finally Rehovot, in 1956, where he now heads the Department of Organic Chemistry. This department also includes a petrochemical section and a pharmaceutical department. About thirty scientists work in this, the oldest part of the Institute, where Dr. Weizmann himself conducted research. His original laboratory is still a hive of industry, and near by is his office with the old furniture and fitments intact.

Another Englishman works here: Dr. Harold Flowers, whose scientific career was interrupted by Zionist endeavour. He gained his doctorate in organic chemistry at Leeds University, but then left chemistry and spent a year at the David Eder Farm, where he was in charge of youth education. Thence he went to the Merkaz Limmud of Habonim, and on arrival in Israel in 1950 first spent three years on hachshara and then another three on Kibbutz Amiad, where he was in charge of the vegetable garden. He now works at the Institute under Professor David Shapiro on the synthesis of certain naturally - growing compounds.

Also among those of British origin at the Institute is Dr. David Samuel, elder son of the Hon. Edwin Samuel. Born in Israel, he obtained the M.A. degree in chemistry at Oxford. After serving with the Army in Burma he returned to Oxford to read for his D. Phil., but broke off his studies to return to Israel to take part in the Arab - Israel War. He obtained his doctorate at Rehovot, and is now a member of the staff of the Isotope Department, headed by Professor Dostrovsky. He is in charge of the sale of heavy oxygen, the production of which placed the Weizmann Institute on the world scientific map. Some $50,000 a year is acquired from these transactions largely to Harwell, but also to Japan, Yugoslavia, Germany, France, and Switzerland. The Russians make their own, otherwise Rehovot is the only place where these particular highly-enriched isotopes are produced. Dr. Samuel is also conducting research on phosphorus with a group of scientists who include Mr. Brian Silver, yet another Englishman, who has been at Rehovot for two years.

The Chairman of the Scientific Committee of the Institute is Dr. Gerhard Schmidt, who arrived from Oxford ten years ago. His field is X-ray crystallography.

The 200 scientists at Yad Weismann include a number from Commonwealth countries. On the administrative side is Mr. Julian Meltzer, its Executive Vice-Chairman, who went to Palestine many years ago, worked as a journalist, and since his arrival at Rehovot ten years ago has been engaged in public relations for the Institute.

Finally, mention must be made of the Institute's illustrious President, Cape-Town-born Mr. Abba Eban, now Minister without Portfolio. When Mr. Eban was appointed Mr. Ben - Gurion made one of the shortest speeches on record. "I congratulate the Weizman Institutes on its wise choice in electing as its President the most distinguished emissary of the the Jewish people in our generation," he said, adding: "I congratulate my friend and associate, Abba Eban, on being privileged to become President of the Weizmann Institute, which adorns Israel and is a boon to all mankind."

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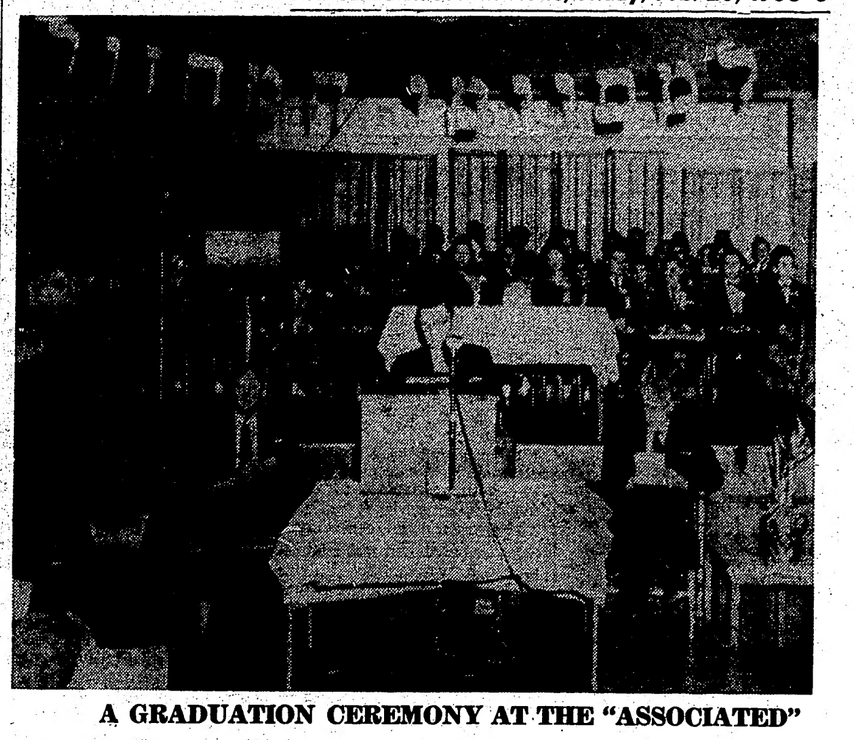

A GRADUATION CEREMONY AT THE "ASSOCIATED"

The class of last year during Graduation Exercises. Shown in front from left to right are Mr. Wilfred Gordon, Q.C., President of the Associated Hebrew Schools, Mr. Joseph Levine, Chairman Board of Education and Dr. Joseph Diamond, Director Toronto Bureau of Jewish Education.

Social And Personal

ISRAEL TOURIST HEAD TO ADDRESS LUNCHEON CLUB HERE

Mr. Yohanan Beham, Director of the Israel Government Tourist Corporation in Jerusalem, will be the guest of honour at the next meeting of the Toronto Zionist Council Luncheon Club.

YOHANAN BEHAM
To Speak Wednesday

Mr. Beham is now in the United States on a two-year's leave of absence and is holding the post of Director of the Israel Government Tourist Office in New York. For the past three-and-a-half years, Mr. Beham was in charge of tourism in Israel and headed all of Israel's tourist offices overseas. Prior to that post, he was a member of the Economic Advisory staff to the Government of Israel and Secretary General of the Ministry of Finance.

The Luncheon Club meeting will be held on Wednesday, March 2nd, at 12.15 p. m. in the Zionist Centre, 651 Spadina Avenue, Toronto, under the chairmanship of Rabbi Dr. Stuart E. Rosenberg, and all friends are welcomed to attend. Please telephone WALNUT 2-2153 in order to make your meal reservation.

After his appearance before the Lnucheon Club, Mr Beham will be the guest of honour at a Reception arranged by the Israel Consulate in the Park Plaza Hotel, to which all travel agents in the city of Toronto have been invited.

HADASSAH LEAH CHAPTER

Cordially Invites the Public To a Tea and Fashion Show

SUNDAY, FEBRUARY 28th

3 P.M.

At the Park Plaza Empress Room

Proceeds: Children's Village In Israel

ON VACATION

Mr. and Mrs. Sam Boiman, of Toronto, left for Israel for their vacation.

THE FARBAND — U.J.A. EFFORT

Some 450 - 1960 U.J.A. cards were taken out by 50 volunteer canvassers of the Farband Labor Zionist Order Sunday, February 14th, 1960. At a Breakfast which took place at 10.00 a.m., in the Labor Zionist Centre, they heard Mr. David Krivine, special Israeli emissary to the U.J.A., speaking in ear-pleasing Oxford accents, tell of the many unmet needs which must be met at the earliest possible moment.

This was the initial step in the 1960 Farband effort on behalf of the Metropolitan Division of the U.J.A. Mr. Harry Weinstock, breakfast chairman and Farband convenor, introduced division chairman Fred Bookman, who said he felt "it was not necessary to explain to this group the urgent needs which the campaign must meet ... that Farband members hold Israel and Jewish institutions very close to their hearts." For these reasons, said Bookman, he was certain that the Farband would surpass its fine effort of the previous year.

Many canvassers went out at 11:00 a.m. right after the breakfast, covered their cards and came back with results within two hours. Others completed their kits during the week, and still others, who could not attend the breakfast, picked up their kits from their Branch convenors.

"There is every reason to believe," said Harry Weinstock, "that Farband will cover thoroughly at least 600 U.J.A. cards. The Metro division," he went on, "is determined to complete the 8000 cards in its possession this year, and the Farband is just as determined to help the division achieve its goal," said Weinstock.

The organization plans to arrange another Breakfast "Blitz" in order to clear up all remaining cards in its possession. All Farband canvassers are urged to complete their cards as well and as quickly as possible, and to bring in their results either to the Farband office at 14 Viewmount Ave., or to Metro headquarters at 651 Spadina Ave.

RECENT CONFERENCE ON KASHRUTH PROGRAM MISINTERPRETED

By SYLVIA SIGLER

At the recent Conference of the "Ontario Chapter" Women's Branch of The Union of Jewish Congregation of America, some women were under the impression that Women's Branch were going to undertake the manufacturing of Kosher supervised products. This is definitely not true. Women's Branch is primarily interested in educating the manufacturers and distributors to produce supervised Kosher products, and I repeat, "educate", the public to buy these supervised Kosher products.

The Union of Orthodox Jewish Congregations of America has published a Kosher Products Directory of all the (U) supervised Kosher products sanctioned by their organization. This directory is available to anyone requesting one.

During the panel discussion at our Conference, Mr. Leon Weinstein, president of Power Super Markets Ltd., said that if the Vaad Hakashruth of the Orthodox Division of the Canadian Jewish Congress would publish a similar Kosher Products Director, he would be ready to set aside a section in any of his stores where supervised Kosher products are in demand. Due to this request, some representatives of the "Ontario Chapter" Women's Branch of UOJCA, are meeting with a representative of the Canadian Jewish Congress to discuss such a directory. We hope to be instrumental in obtaining one standard symbol of supervised Kosher products to be recognized on the entire North American Continent.

There are many American firms under the (U) supervision in the United States and yet their counterparts in Canada have no supervision. We therefore must have the assistance of all our shoppers across Canada to aid Women's Branch in obtaining the proper supervision.

On behalf of the "Ontario Chapter" Women's Branch of UOJCA, I should like to ask all our Jewish women, to demand the recognized supervised Kosher products from their respective dealers and to support their demands.

PHILADELPHIA RABBI TO SPEAK AT NER ISRAEL MELAVE MALKAH

The Ner Israel Yeshiva College of Toronto will hold a Melave Malkah on Saturday night, March 5th, in the Eitz Chaim school building, 1 Viewmount Avenue, according to an announcement by its president, Mr. Hershel Rubenstein.

The purpose of the Melave Malkah, Mr. Rubenstein stated, is to enable Toronto Jewry to become better acquainted with the activities and accomplishments of the new Yeshiva High School. The Yeshiva, located on a beautiful thirteen-acre estate at 625 Finch Avenue West, Willowdale, promises to become a centre of higher Jewish education in our community.

Ner Israel is fortunate in having as guest speaker at this Melave Malkah, Rabbi Dr. Moses J. Burack of Philadelphia, Pa. Dr. Burack, a dynamic and forceful orator and lecturer, is Rabbi of the Bnai Israel Congregation in Philadelphia and is also an outstanding leader in Jewish communal affairs in the United States and in Canada.

RABBI MOSES J. BURACK
Guest Speaker

Rabbi Burack is a graduate of the Ner Israel in Baltimore. He was formerly Rabbi of the Anshei England Congregation here and also served as spiritual leader in Hamilton.

Mr. Meyer Lebovic, one of the most prominent leaders in the field of Torah education here and one of the founders of the high school, is the chairman of the board. Members of the Board are: Dr. Julius Kuhl, vice-president; Saul Sigler, treasurer; Harry Botnick, Meyer Gasner, I. M. Korolnek, Joseph Levine, David Newman, Q.C.; Max Rubenstein; Nachman Sokol; Bernard Weinberg, Q.C.; Judah Weinstock, and Samuel Wortsman.

PORT COLBORNE COMMUNITY HOLDS MOST SUCCESSFUL FUND - RAISING COMMUNITY BANQUET

The chairman of the United Jewish Appeal of Port Colborne - Mr. Sam Rudolph - presided over a full attendance of the community at the Annual Campaign Banquet held on the 8th of February.

The guest speaker was Mr. John Devor - a member of the National Executive of the Zionist Organization of Canada - and his address was delivered in the charming Agudath Achim Synagogue which was formerly the home of his late uncle, Mr. Dwor, who founded the Port Colborne congregation and in whose lifetime conducted the religious services of the community in his home which was subsequently acquired by the community as a synagogue and centre. Mr. Dwor's revered widow, now in her 90's, today resides with her son, Mr. Richard Dwor, one of Port Colborne's leading citizens.

Mr. Richard Dwor proposed the vote of thanks to the guest speaker. Among those present also were Mr. and Mrs. Alec Rossman, Mrs. D. Rossman and Mrs. Rossman, Sr., Mr. W. Solovitch, the Honourary Treasurer, and Mrs. Solovitch, Mrs. Rudolph, and Rabbi and Mrs. Lorencz. The chairman of the Hebrew Ladies' Aid of Port Colborne, Mrs. Richard Dwor, announced the fine contribution of the society.

Mrs. Minna Levitas (who was formerly also a Devor), Director of Community Services and Fund Raising, Canadian Jewish Congress Central Region and Dr George Liban, Executive Director of the Central Region Zionist Organization of Canada, were present and brought greetings.

Sunday, Graduation At "Associated"

The annual Graduation Exercises of the Associated Hebrew Schools will take place this Sunday, February 28th, 2 p.m. in the auditorium of the North Bathurst Talmud Torah. Mr. Joseph Levine, Chairman of the Board of Education, will preside.

Graduates and pupils of the three school branches will participate in the program with valedictories, recitations from the Prophets, etc. A musical program will be presented by the school choir and for the first time the "Chalilit Orchestra" will make its appearance.

Diplomas will be distributed to graduates. Prizes and awards will be given to students who have excelled. The prizes are given by the various P.T.A. groups and in memory of leading members of the community who were active on behalf of Jewish education.

Also appearing on the program with messages will be Mr. Wilfred Gordon, Q.C., President of the Associated Hebrew Schools and Dr. Joseph Diamond, Director of the Bureau of Jewish Education.

Rabbi Dr. Gershon Winer, a distinguished graduate of the schools who now occupies a prominent position in the United States, will be guest speaker.

Graduation Exercises of A.H.S. generally draw a large number of parents and guests.

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AT A

Mlaveh Malkah

SATURDAY, MARCH 5th, 1960, 8:00 P.M.

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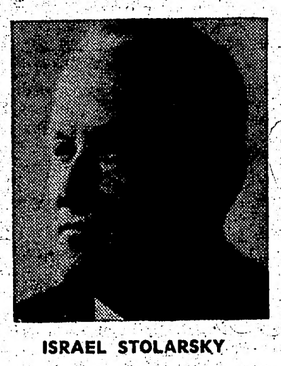
Speakers At Labor-Zionist Convention In Toronto

JACOB RABINOVITCH
Spoke last night

PINHAS CRUSO
Greetings from U. S.

KALMAN BERGER
Tonight's Chairman



ISRAEL STOLARSKY
Message From Histadrut

CAPTAIN M. MARGALIOT
Reported on Israel

North Americans In Israel

A STUDENT'S SUMMER IN THE JEWISH STATE

BY ROBERT M. EVANS

MR. EVANS, a student at Yale Law School — and son of a national vice-president of Hadassah — was a member of The Jewish Agency's sixth annual Israel Summer Institute last year.

Any young Canadian interested in spending this summer in Israel, with the summer institute of the Jewish Agency, please contact: zivt Commission, 2025 Uni- The Zionist Youth - Halutversity St., Montreal.

To a student who has done most of his travelling along the eastern seaboard of the United States, a trip abroad is not just a transfer of one's physical being. It is also a journey of the mind in which the vague images and dreams of distant places and people take shape in the sharp light of reality. But there is one place — the State of Israel — the very nature of whose existence and accomplishments transcends reality. It is a living tribute to what sweat and sacrifice, mingled with tears and toil, can achieve.

I was privileged last summer to spend two months studying this modern miracle — a land of comfort arising out of a desert. The Jewish Agency sent me, along with many other boys and girls, on a student fellowship to inquire into all aspects of the state and the life of its people.

I remember my first impression — as simple as it was unique; I was in a land of Jews. One's eyes wander over billboards and store fronts, over posters and marquees, and see only Hebrew characters. It seems odd when you've seen these letters only in prayer books and synagogues, but it makes you aware that this is a place where Jews not only live but belong. I can understand why so many Jewish visitors feel as if they've come home. I was far from experiencing an emotion of "returning home," but the country engendered enough of an affinity in me so that I savored, at least, the attachment so many had.

We spent a considerable portion of our time in the Holy City. Jerusalem is a conglomeration of past and present with the added fillip of a promising future.

Lunch Served at King David In Full View Arab Snipers

Parts of Jerusalem live under military tension in the shadow of the Old City wall, sandbagged on top by Jordanian troops. You wonder how long people can tolerate an insufferable insecurity which brings only harassment and hatred. It is far from pleasant, but day to day life goes right on. Lunch is still served on the Kind David terrace in plain view of Arab snipers in the Old City; shops and bazaars on border streets sell to a jostling clientele, prepared always to seek the cover of the nearest gutter; little kids play next to and into no-man's-land; and families sit down to eat in dining rooms with a collapsed wall, in complete exposure to Arab legionnaires.

Walking through these parts of the city, your nerves tense from exposure to armed hostility. Relaxation seeps back into your body only when you leave. But many of these people live and sleep there, and for them there is no relaxation. They merely go on living and hope to stay alive. But, they have tremendous faith in the righteousness of their own cause and the optimism to match it.

We saw a lot of the Israel landscape. One thing an American has to do is readjust his concept of space to a new dimension: the country is only 250 miles long and 70 miles wide at its maximum. It is quite a contrast to the width and breadth of the United States and even to one of its larger states, but it has the advantage of enabling a traveler to cover most parts of it fairly thoroughly in two months.

Its scenery is so typically Isreal — mountains in the central section that are not high but very steep, rounded out into an egg-shape top by centuries of windy rain. And rocks — the most striking thing to the first view is the rocks of landscapes. Not large, solid sheets of rock, but millions of boulders and stones of innumerable sizes and shapes.

Springing from seemingly impenetrable stone ground are the most surprising trees. Little old olive trees — gnarled and withered, with branches wildly contorted into weird formations of holes, knots, hollow and split limbs, beaten and battered by who knows how many seasons of pummeling and punishing wind — come to life each spring with sprigs of green leaf and fruit. They grow fantastically, on a perpendicular hillside, in solid rock.

One of the amazing things about this country is the depth of its idealism and the height of its ambition. You travel around and see what has been accomplished — so much out of so little. The things still to be done are staggering in number and difficulty. Yet the people go about their task with an indifference to its difficulty and magnitude that sometimes seems quixotic.

Huleh Drainage Will Help Irrigate Negev

In the north, for example, is the large lake called the Huleh, nestling in a valley between two mountains. The Huleh has a backwater swamp that, viewed from the mountain top, stretches as far as the eye can see. In draining all of this to create arable fields out of the swamp land — a difficult project indeed — the flow of the Jordan River will be increased. The additional water will run through a large concrete 'river', furnishing hydroelectric power, and thence through huge pipes to a storage basin 12 kilometers wide. The entire basin is to be flooded to a depth of 12 feet and the water repiped to the opposite end of the country where it is to be used to saturate a desert soil that in the past yielded nothing but rock and sand. This project is expected to make possible the settling in the Negev of enough people almost to double the population of the country; but the Israelis tell you about this stupendous plan as if they were planning the next day's lunch or a trip to the beach.

You get a real sense of history, both made and in the making. We drove through the valley where David fought Goliath, saw the caves of Nazareth where Mary and Joseph brought up Jesus, gazed in the distance at the Mosque of Omar from which Mohammed supposedly went up into heaven. It's difficult to imagine that from these same rocks and soil sprang not one but three faiths — all three so related and yet so different — to inspire masses for centuries.

At the same time, you look around at an ever developing present — new university buildings under construction in Jerusalem, a new medical center planned, five whole new towns in Ashkelon — an entire rebirth of a land, recast in a modern mold.

It doesn't take much imagination to make the transition from past to present, to perceive ever so slightly the stream of consciousness that connects then with now and will go on to bind up now with tomorrow. Here is a transition that has permanence and dynamism at its core; here is truly an ideal which can capture the imagination and stimulate the senses, one to which dedication and fulfillment are as axiomatic as breathing is to living.

But Israel is primarily people. True of any country, this is especially true of Israel. My last two weeks in the country I went to live in a collective agricultural settlement. I recall one day working in a silo with a Dutchman, a Moroccan, a Brazilian and an Englishman. In the cow barn near us worked an Irishman and a chap from Scotland, assisted by two girls from India.

One thinks immediately, "This is practical internationalism." But that is not so. These people were no longer nationals from everywhere in the world. They had ceased to be citizens of diverse countries. They were just Israelis. This I know to be true, because they were completely oblivious of their heterogeneity. It was I, an American, who gasped at a phenomenon so commonplace to them that they were unaware of its existence.

There's a great deal more that remains an agreeable memory: my friend from Algiers, whose English vocabulary consisted of "Good night," "Thank you very much," "Roy Rogers" and "Hi Ho Silver," and for whom I developed a real affection; the wonderfully down-to-earth people who took me to a torch-lit wine festival, celebrated with song and dance; the drubbing I got for the puerility of an American movie, shown in the bleak mountains of the Galil, that went overboard on "Rah-rah for our side", people 6,000 miles from Washington who are amazingly sensitive to variations in American politics.

I have waxed ecstatic because Israel is a country of ecstasies — as America is in a different way. And if I have lapsed into volubility, perhaps the fault is not mine so much for expressing, as it is the land's for inspiring it. For these people have built their hopes on desert sand and mountain rock, hopes that are nurtured on the sweat and sacrifice of a courageous few whose dream of a future is emblazoned on the agonizing existence of a turbulent present.

Young Canadians Vacationing In The Holy Land

Upper left, On a Kibbutz: Barbara Dintheer from Montreal.

Upper center, visit with President Ben Zvi, at his home: 3rd from left - Leah Engel, 2815 Brinton Road, Montreal.

Upper Right, 1st and third boys from left, Manuel Dalfen, Dalhousie, N. B., Manuel Sand, Bathurst, N. B.

Lower left, in Beersheba - boy in front (white shirt and shorts), Manuel Sand.

Lower right, Bedouin Market - left to right, Monty Dalfen, 59 McNider Ave., Montreal, Manuel Dalfein, Manuel Sand.

Tales Of Yore

THE BATTLE OF THE TALMUD

A Story For Young And Old From The Life Of Rabbi Joselman Of Rosheim

BY DR. MARKUS LEHMANN

(Continued from last week)

The Elector had just risen from supper when Rabbi Lippmann Doctor was announced. "Well, what brings you at this unusual hour, my dear Lippmann?" the Elector jovially enquired.

"I thought Your Grace might want to know that my friend Joselman has just arrived from Weisenau with interesting news. When he left there at noon, Johannes Pfefferkrn had just arrived and had begun to confiscate all Hebrew books in town. Does Your Grace intend to tolerate this?"

"Most certainly not! What impudence of that creature to extend his activities to my territory! Without as much as requesting my permission! I shall immediately send a mounted messenger to summon him here to explain himself. Of course, I shall have to consider how I can stop him — after all, he has a mandate valid for the entire Empire. Do you have a suggestion? Or your friend?"

"If Your Grace permits, I could call him in. I brought him along he is waiting in the antechamber."

When Rabbi Joselman entered, the Elector repeated his question. Rabbi Joselman reflected for a moment. "The Imperial edict", he suggested, "provides that Pfefferkorn should examine the Hebrew books and burn those which he finds offensive. As it happens, he is completely ignorant of Jewish literature. If Your Grace can make him admit this, the Imperial mandate . . . "

" . . . is shown to be based on a false assumption and eo ipso invalid! You have a fine legal mind, Joselmann," the Elector laughed. "But tell me how I can unmask him as a faker? After all, the most ignorant Jew is a Hebrew scholar when compared to me."

Rabbi Lippman pondered. "Cannot Your Grace appoint us a commission to examine Pfefferkon?"

"No; that would make me appear biased. Moreover, that man would not recognize such a commission at all."

Rabbi Joselman spoke up: "I see no reason why Your Grace should not acquire sufficient Talmudic knowledge in half an hour to unmask Pfefferkorn. Your Grace is one of the leading legal minds in the Empire, and well-versed in the principles of Civil Law. These are very similiar in all legal systems; it would only be necessary to provide Your Grace with the terms which the Talmud uses for these principles."

"Not a bad idea, I shall enjoy taking up the study of Talmud. I appoint you as the lecturer, Joselman, and you, Lippmann, can write down the Hebrew terms — I can't be bothered to keep them in mind."

"To be quite on the safe side," Rabbi Joselman began, "I shall choose a subject quite unintelligible to the unlearned, but familiar to any Talmudic scholar. It concerns 'Hesek she'eno nickor' . . . "

"Write down, Lippmann, 'Esik shainer nickel'."

" . . . which means 'an unrecognizable damage.' However, it does not refer to damage which it is difficult to discover but to such as cannot be discovered at all."

"In that case it's no damage!" the Elector protested.

"Let me give an example. The red heifer needed in the times of our Temple was very difficult to find, and any suitable animal commanded a high price. However, it could only be used in the Temple if no work had ever been done with it. As soon as a yoke had been put on it, the heifer would only have the worth of any ordinary cow. Thus, if a man worked with his neighbor's red heifer, he did him great damage — even though the animal was still the same as before. That is what we call 'unrecognizable damage'."

"And how do your Rabbis decide such a case?"

"We follow our great teacher, Maimonides, and consider that for such damage, which does not objectively 'exist', no indemnity need be paid. That, however, holds good only if the harm was done unintentionally; if it was inflicted on purpose, the Rabbis insisted on the payment of indemnity, as a punishment, to prevent such malicious acts."

"Very wisely decided. I think I am enough of a Talmudic scholar now to deal with friend Pfefferkorn." The Elector waved with his hand, and the interview was ended.

The next day Pfefferkorn appeared before the Elector. He had been somewhat worried about the summons he had received; he was relieved, therefore, when he was received in the most affable manner.

"You, then, are the famous Johannes Pfefferkorn who has been appointed to destroy the holy books of the Jews for the greater glory of God?"

"Yes, indeed, your grace. When I was still enmeshed in Jewish superstition, I was accounted one of their great Rabbis and scholars, and learned how they attack our faith. Their books are more dangerous to us than the devil himself. Fortunately God enlightened my mind, and now, by the grace of the Emperor, I am engaged in destroying their books. Here are my credentials."

The Elector looked through the document proffered to him "So you are authorized to examine and burn the offensive books. I assume, then, that you are well-versed in the literature of the Jews."

"Indeed I am, Your Grace. I know the entire Talmud and all its blasphemous teachings."

"Does it only contain blasphemies?"

"Nothing else, Your Grace."

"Well, what, for instance, does the Talmud mean by 'Hesek She'eno Nickor?"

Pfefferkorn paled a little. He thought hard and repeated the phrase several times. Suddenly vague childhood memories flashed through his mind, and he exclaimed triumphantly:

"That's damage which cannot be seen, and it is not considered damage. That is what the infamous Talmudists teach: rob, steal, cheat, as long as you can do so without being caught! Put the good merchandise on top and serve the customer from the poor one which he cannot see!"

"You disgraceful scoundrel!" the Elector cried, rising in anger from his seat; "you ignorant and mendacious faker. How did you dare mislead our gracious Emperor? How did you dare call yourself a Hebrew scholar? 'Hesek she'eno nickor' is a damage which cannot be noted on the damaged object — such as when a man works with a red heifer. You, however, are a red dog, and your credentials are invalid; return the books to the Jew and await the Emperor's just punishment!"

Pfefferkorn fell upon his knees. "Your Grace, I did indeed study the Talmud in my childhood. It is true that I have forgotten most of it — but in all that I do I am only moved by the purest religious zeal."

The Elector realized that he had gone too far. He did not want to attract the enmity of Pfefferkorn's influential backers. "Get up!" he said to him; "I did not mean to question your motives. But your mandate is invalid. Go to the Emperor and get another one which should provide for an expert to decide which books to destroy. You would be well advised to choose my learned friend Reuchlin for this work Meanwhile, however, no book—mind my words: not one book —may be burned!"

The post road to Salzburg wound its way through the mountains. The wild and awesome beauty of the scenery was not lost on the lonely horseman who guided his steed toward the as yet distant city.

Rabbi Joselman was in low spirits. He found himself on a long and dangerous journey — and he wondered whether he had not been rash in undertaking it. What success could he expect?

Some years had passed already since he had frustrated Pfefferkorn's first efforts to have the Talmud burnt. Meanwhile the Emperor had obtained expert opinions on the question and all except Reuchlin's had been hostile to the Jews. Now the matter was up to the Emperor, and Rabbi Joselman had undertaken to journey to him, in far-off Salzburg, to bring about a favorable decision. Yet he could not even be sure that he would gain access to the Emperor.

Suddenly he was torn out of his reflections by a mighty clap of thunder. He looked skywards. Dark clouds were massing over his head, torn by bolts of lightning. As rain started pouring down, Rabbi Joselman tied his trembling horse to a tree and sought refuge in an abandoned shed which he noticed nearby.

Crouching on a heap of hay, he took out of his pocket a little book and was soon immersed in it. Thus he did not notice that another visitor entered the shed — a tall man, in knightly garb. Surprised to find a fellow-traveler, the nobleman exclaimed: "Who are you, for Heaven's sake? Man, angel or demon?"

Rabbi Joselman smiled: "I am only a poor Jew, Sir, on the way to the Emperor's court."

"That's certainly novel — a poor Jew at the Emperor's court! But tell me, what book are you reading there?"

"It's a volume of the Talmud, Sir."

" . . . of the Talmud which I . . . which the Emperor is about to have burnt? Read to me in German the passage which you just studied."

Rabbi Joselman turned to the little volume and translated: "Once upon a time, in a year of famine, King Monobaz distributed all the royal treasurers to the poor. His brothers complained to him: 'Thy fathers have gathered riches, and you are squandering them!' Whereupon he replied: 'My fathers gathered earthly treasures, and I, heavenly ones. My fathers' riches are transitory, but mine are imperishable; as the Bible says: Charity and justice are the pillars of Thy throne'."

"Very beautiful! Charity and justice are the pillars of Thy throne! That I must remember. But carry one!"

" 'My fathers gathered treasures for this world, have saved human lives; as the Bible says: The wise man aims to conquer souls.' "

"Splendid indeed! When I . . . when our Emperor Maximilian was a little boy, he was given some fruits and a bag with du-

(Continued next week)

HOW OLD IS OLD?

BY RUTHIE

"But, Mother, that's old-fashioned."

"Mommy, in ancient times, when you were a little girl . . . . . "

"Mommy, in the olden days, did you . . . . . "

How many times a day do we get these all-familiar quips! The phrases may very, but the implication are there.

This morning I arose early, with more exuberance than usual. I made fresh coffee, fixed four school lunches, and even got in ten minutes of calisthenics before waking my brood. This was my day. I felt just super. However, if I had any illusions about prolonging this mood, I was doomed to disappointment.

I don't know where my children get their sense of humor, unless it's from their father. At seven-thirty in the morning, one of them yelled, "Mommy, was there tooth-paste when you were a little girl?" Now, just how do you think I washed my teeth! Of course, pigs (the animals) don't, yet their breath is considered amongst the sweetest-smelling.

Another one chirped from the bedroom, "Mother, I refuse to wear an undershirt. Maybe in your day you had to wear one."

I decided not to let such nonsense faze me. The day, supported by the weather report, promised to be a beautiful one. I prepared breakfast to the tune of, "What A Difference A Day Made". It brought back memories of my 'dating' days.

"Oh, Mother, how con you listen to that? It sounds so old and corny."

"Old and corny!!" I began to lose ground, and feel that, perhaps, the day won't be so beautiful after all. "Just what do you mean by that? Why, this song was a highlight to me."

"I believe you, Mother. But that was in the olden days when you were a young girl. Can you dial another station? Maybe we'll hear 'Hounddog' ".

Before I could reply effectively, I heard from another source, "Mommy, may I please have a dollar?"

"A whole dollar! Why?"

"My allowance, of course! Did you forget?"

"Since when did you raise your allowance to a dollar?" "When I was a little girl, I was glad to get a nickel a week. And for this I had to say Mo'de Ani every morning." This time I unwittingly put my 'own foot into my mouth'.

"That was when you were little. You just said so yourself. Times have changed."

By the time breakfast was over and the children ready for school, I fairly doddered around. The piece-de-resistance came, however when my youngest asked, "Mommy, are you as old as my Gemora Teacher?"

I was never so happy as when they all left the house. Everything could wait. I crawled back into bed to rest my aching bones.

YOU AND YOUR CHILDREN

Questions And Answers — By Simon Yudkin

Why do children ask so many questions? Because they are just curious? Because the world is so interesting and they want to know more and more about it? Partly, perhaps. But certainly not only because they want answers.

Consider the following, for example. "Come on, dear, it's time to go to bed." "Why do I have to go so early?" . . . "Why is it dark?" . . . "Where has the sun gone to?" . . . "Will it come back" . . . "But I'm not tired . . . ,"and so on. Do you think that John he was three at the time wanted to know the answers? Of course not. He was only stalling, and he knew it. And what about the youngster on the bus, who asks: "Why has that lady got a funny hat?" "Where's that man's hair gone?" Innocent curiosity? Perhaps the first time, anyway. But often children know that their questions have produced a laugh before, and they try it again.

Of course, children are curious and they do want to know and they do ask questions for information. When they do, they want an answer at their own level to satisfy their immediate curiosity. They don't need complicated explanations. They need to build their knowledge up slowly and to add what they learn to what they already know bit by bit. Most children show quite quickly when an explanation has become too involved. They interrupt with another question, often quite unrelated to the first one, or they begin to fidget. Don't get cross because they're not listening. Just stop.

Anyway, children's questions can never all be answered, because children can go on asking fundamental questions as easily as asking for an apple. "Why does it have to hurt?" "Why does glass break?" "What's an H-bomb for?" But, then, why should all questions have an answer? That's one of the things children have to find out.

Usually we are able to answer questions straightforwardly, but some questions are bound to be embarrassing and however hard we try we answer them in a slightly embarrassed way. Children are very sensitive to this, of course, and notice that certain questions are different from others. It is quite amusing sometimes to see how children have put together as "forbidden" subjects things which have caused us some embarrassment, but which have nothing else in common. Questions about birth, on the one hand, and bit of family scandal on the other, for example. When children have discovered that certain questions have caused embarrassment, they don't ask the same questions again. They will look for the answers among friends or neighbours' children, and, of course, they may get wildly wrong answers.

The trouble is that many questions of this sort are about things which worry them; questions about life and death or questions about sex, for example. A child may start off quite simply and directly asking: "Why do they put people in the ground when they die?" or "Will Grandpa be dead after next week?" and we shudder physically and more often than not we deliver a sharp reproach. Children do become worried about this sort of problem, but by now they are unable to ask direct questions, and so they will often approach the subject quite indirectly. A child who is worried about personal injury may take an inordinate interest in accidents or handicapped people or have a fearof animals. One who is worried about his parents' death may ask: "How old was he?" whenever he hears of somebody dying, and is quite relelved to have the answer "Oh, very old dear."

When the questions are particularly worrying for the child they are not asked at all. Parents who have time to spend with their children are here at a great advantage. If we do spend time with them, being sensitive to their moods and their roundabout questions and listening to their hesitant and tentative remarks, they may occasionally feel free to voice some of their really troublesome problems. But, of course, most of us are too busy, and just being with our children and not doing anything seems such a waste of time. So the questions never get asked and the worries remain. What a pity.

— RIDDLES —

1. It's not a shirt — yet it's sewed; it's not a tree — yet it's full of leaves; it's not a person — yet it talks sensibly. What is it?
2. What causes us neither pain nor sorrow yet makes us weep?
3. What has twelve branches and on every branch four twigs and on every twig seven leaves?
4. Three merchants and three robbers had to cross a lake. However, only one rowboat was available and it could safely carry only 2 people at a time. How could they all manage to get across since one merchant was afraid to be left alone with two robbers?
5. What does a pious Jew do before he drinks tea?
6. One dreamed that he was on a ship at sea with his father and mother, and the ship was about to sink. It was, however, possible to save himself and one other person only — either his father or mother— not both. What should he do?
7. Who, with one blow, annihilated a quarter of the world's population?
8. A deaf man has heard how a dumb man had said that a blind man had seen a running rabbit; that a lame man pursued it and that a naked man had put it in his pocket and brought it home. What is it?
9. What live creatures were not in Noah's Ark?
10. What is it that hangs on the wall, is green, and whistles?

ANSWERS TO RIDDLES

1. A book.
2. An onion.
3. The year.
4. First of all, two robbers crossed. One robber then brought the boat back and rowed across the third robber. Afterwards, he returned once more and remained on shore. Then two merchants got into the boat and rowed across. One merchant, in company with one robber, returned with the boat. The robber got out of the boat, and then two merchants rowed across. After that, a robber returned to fetch the last robber.
5. He opens his mouth.
6. He should wake up.
7. Cain.
8. A lie.
9. Fish.
10. A herring.

A herring! Does a herring hang on the wall?
Who stops you from hanging it?
Is a herring green?
It could be painted green.
But who ever heard of a herring that whistles?
Nu, so it doesn't whistle!

CHILDREN'S CORNER by Deborah

HALLELUJA ICE CREAM — BY DANIEL PERSHY

On Achad Ha-am Street in Tel Aviv, is a gazoz stand. (Gazoz is what soda pop is called in Israel.) Sales were very few, and the proprietor of the stand could see his competitor across the street attracting all the business from the Bialik School nearby. What did he do? He decided to give away a free ice cream cone to any child who would learn by heart a complete chapter of the Bible.

There would be a twofold advantage to this offer. Many boys and girls would in this way commit to memory several chapters of the Bible and that would be good for the Jewish people; and many prospective buyers would come to see their friends take the ice cream examinations, and meanwhile, make purchases of their own. Business was bound to boom.

The following morning, a huge sign appeared over the gazoz stand announcing the forthcoming competition. The proprietor was somewhat of a Bible scholar and no matter how many tricks the children tried to pull, they did not succeed. A few of the more ambitious ones did work hard and mastered a portion of a chapter of the Bible. They would then approach and display their knowledge. "And, now, sir," they would say, "give us our ice cream. We have done our share."

"Not so fast!" the ice cream man would reply. "See this Bible? Didn't you stop short in the middle of the chapter? Oh no, you haven't qualified for free ice cream."

But what did the "wise guys" do — those who had no extra money and yet smacked their lips at the thought of devouring the cool, tasty stuff? They simply began to hunt for the shortest chapters in the Bible. A little chap came up one day and began to recite at breakneck speed Chapter 131 of the Book of Psalms. (This chapter has but three verses.) A second came and rattled off Chapter 133 (another three-verser). No sooner does he finish his hasty recitation when he sticks out his hand and demands his prize. Naturally, he is eligible and receives it. A third boy came up with Chapter 134. (You guessed it — three verses.)

"Children," complained the ice cream man, "you are driving me under. All I'll have left soon will be a single loaf of bread. New rules! From now on, only pupils under seven can quality for the prize."

Well, it seemed as if he had seen the last of his little gang of free-loaders. But then, you underestimate the wisdom of Jewish children. The very next day, a tiny miss of six approached, and in a piping voice and one breath, began to shriek the two verses of Psalm 117: "Sir O praise the Lord all ye nations laud Him all ye peoples for His mercy is great towards us and the truth of the Lord endureth forever Hallelujah ice cream!"

The proprietor was so taken aback that before he could recover, he handed her a cone with a double scoop of ice cream. He had, by this time, reached the point of despair. A new sign went up that very day declaring that free ice cream would be given only to those who could recite Psalm 119 by heart. (This chapter was pretty safe; it has 170 verses.)

The competition, naturally, ceased at once. His business, however, had picked up. The pupils had become accustomed to his ice cream and would eat nothing else. They were even willing to pay for it. And what's more, they had by this time learned quite a few chapters of the Bible.

The principal and the teachers of the Bialik School noticed with amazement that student interest in the Bible had taken a decided turn for the better. But they never knew that ice cream had been responsible.

— KEEP SMILING —

SOMETIMES . . .

Hershel Ostropolier was asked once, "Is it true, Hershel, what people say — that you beat your wife with a stick and she clouts you over the head with a rolling-pin?"

"That's not altogether true," answered Hershel. "Sometimes we change over."

AN INTELLIGENT FOOL

A Jew approached his rabbi with a complaint against other members of the congregation.

"Rabbi," he asked plaintively, "do you think it right of them to call me a fool?"

The rabbi listened with sympathy.

"Why get upset by such a trifle!" he consoled him. "Do you think fools are so very different from other people? Believe me, some of the nicest people I've ever known were fools. Why, even a fine, intelligent man like you could be one!"

A CHELMER STORY

A man died suddenly in Chelm while doing business in the market-place. So the rabbi sent the SHAMMES to the dead man's wife.

"Be careful," he cautioned him, "and break the news to her as gently as possible!"

The SHAMMES knocked. A woman came to the door.

"Does the widow Rachel live here?" he asked.

"I'm Rachel, and I live here," replied the woman, "but I'm no widow."

"Ha! Ha!" laughed the SHAMMES, triumphantly. "How much do you want to bet you are?"

NOTHING BUT HEALTH

One day, complaining of a stomach ache, Tevye visited a doctor. After due deliberation, with solemnity, the doctor informed him that he had cancer.

"Cancer, schmancer," Tevye, gaily, "as long as I'm healthy!"

Recipe

BLACK WALNUT CAKE

3½ cups sifted cake flour
5 teaspoons baking powder
1 teaspoon salt
1¼ cups shortening
1 teaspoon almond extract
1 teaspoon vanilla extract
1 3/4 cups sugar
4 eggs, separated
1½ cups milk
1¼ cups black walnuts, chopped

Sift flour, baking powder and salt together. Cream shortening, add almond and vanilla flavorings. Gradually add all but ¼ cup of the sugar, Beat until mixture is light and fluffy. Add yolks, beaten to a froth, beat the batter. Alternately add the flour mixture and the milk in about 4 additions, beating after each is added, and ending with the flour. Beat egg whites until frothy, add ¼ cup sugar to them, beat until meringue is glossy, but not dry and cottony. Lightly fold the meringue, then the walnuts into the batter. Pour into two well-greased 9-inch layer cake pans. Bake in a moderate, 350-degree oven 45 minutes. Remove, cool slightly, then remove cakes from tins and cool for 15 minutes on cake racks. Put cake together with whatever filling you like—chocolate pudding mix is one idea—and frost with seafoam frosting. Place 2 egg whites, 1½ cups light brown sugar, 1 tablespoon light corn syrup, ¼ cup cold water, ¼ teaspoon salt in top of double boiler, mix thoroughly. Cook over rapidly boiling water about 7 minutes, or until mixture stands in peaks. Add 1 teaspoon vanilla. Use to frost top and sides of two-layer cake.

Our Quiz

QUESTIONS:

1. Why was Goliath surprised when David hit him with a stone?
2. When was tennis played in the first part of the Bible?
3. Where is baseball referred to in the Bible?
4. Who conducted the first fruit canning enterprise?
5. Who was the wickedest man in the world?

ANSWERS:

1. **A thing like that never entered his head before.**
2. **When Joseph served in the Court of Pharoh.**
3. **When Rebecca went to the well with a pitcher.**
4. **Noah. He filled a whole boat with preserved pairs. Geneses 7:7-9.**
5. **Moses. He broke all the Commandments to smithereens. Exodus 32:15-19.**

From Jewish Question and Answer Book by Wm. R. Blumenthal

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CO-OP LISTING

Jewish Community Welcomed

Oakville Journal Hails Centre

Two years ago when Oakville Jews resolved to build their synagogue, The Journal hailed the decision with following editorial:

"Our Jewish friends in town and township deserve sincere commendation on their faith; unflagging optimism in pushing toward an early start on their $100,000 Oakville-Trafalgar Jewish Community Centre project. When a tiny group of only thirty families is willing to tackle such a substantial undertaking, the zealous spirit involved is decidedly noteworthy.

It is true that plans necessarily call for a comparatively humble beginning — the bare essentials of construction that will provide this area's first synagogue, Beth El, which will be the cornerstone of the Morrison Road centre. But even this modest launching of the project will cost at least $20,000. And this is a sum that must seem like a million to the thirty bread winners concerned.

Here is an undertaking that merits the full consideration of all of us, including the National Council of Christians and Jews whose primary objective is universal brotherhood. A minority group is quietly seeking to consolidate its foothold in a rapidly expanding district, and wishes to provide the facilities that will permit it to exercise its privilege to worship in the manner of its choice—a right of choice that only democracy approves.

When the aforementioned expansion is further projected, our Jewish friends will be in a much better financial position, and will naturally wish to carry their project to a satisfying and rewarding conclusion. Meantime, while the early going is rough, here is an opportunity for Christians to demonstrate that brotherhood is not just a word.

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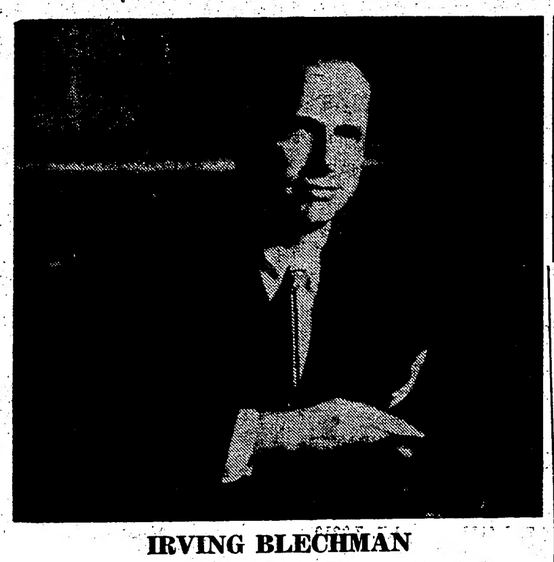
Our Reporter Discovers A Hospitable Town

Oakville Will Soon Dedicate Own Synagogue



IRVING BLECHMAN
President of Oakville Jewish Center

BY RAE GOULD (CJN Staff Reporter)

In the spring of 1956, a group of Jewish residents met in a furniture store to discuss the establishment of a synagogue and a Jewish centre.

It happened in Oakville, Ontario, approximately one hundred years after a similar meeting had taken place in Toronto, also in a furniture store. The meeting in Toronto, a century earlier, led to the founding of the first synagogue in Ontario. The meeting in the store of Mr. Ben Lebof, in Oakville, in 1956, laid the basis for the first Jewish house of worship in Oakville, and the first Jewish community centre in the Oakville-Trafalgar area.

ONLY SYNAGOGUE IN AREA

Ontario Jewry will join with the thirty-five members of Oakville's Beth El congregation in a great celebration this coming spring. The first synagogue in the history of Oakville will then be officially opened. It will be the only synagogue building between Toronto and Hamilton.

Thus the history of a new Jewish centre in our blessed land of freedom is commencing.

ONLY TWENTY MILES FROM TORONTO

A new community of Jewish men and women dedicated to the task of building a healthy spiritual life and furthering the cause of Judaism has been organized.

Oakville is only about twenty miles from downtown Toronto.

Situated in very picturesque surroundings, it was for many decades considered "far away". However, recently, with the establishment of the Ford industry there, Oakville and its neighboring Trafalgar have become an important industrial centre.

MINYAN EVERY SABBATH

In 1956, when eight men assembled in the furniture store of Mr. Lebof, they did not expect their community to rise to such importance that they would need to build their own synagogue and establish a Sunday school for their own children. At that time they were mainly concerned with providing the MINYAN of Jews with facilities for prayer on the New Year and Yom Kippur. Now Oakville has a MINYAN every Sabbath and many Torontonians who heard about the new rising congregation are planning to move to Oakville, into houses located among beautiful oak trees and only 15 to 20 minutes by car from Toronto's lake shore.

JOINS UNITED SYNAGOGUE

The new Oakville shool, in its beautiful building, will also house a school for the children. A full-time teacher will be appointed soon.

The Beth El congregation joined the Conservative United Synagogue of America and leaders of the Conservative rabbinate will join the Oakville Jewish community on its great day of synagogue consecration.

The first Oakville synagogue stands on the Morrison Road It is a magnificient building, and will certainly become the pride of the Jewish community.

The new building of the Oakville - Trafalgar Jewish community centre is the result of the incessant labours of the leaders of that new community. First, Mr. Irving Blechman, former New Yorker who once discovered Oakville and became so enthusiastic about its beauty that he decided to settle there. He is a businessman and a farmer—both full time, and he claims that he is relaxing continuously.

OFFICERS OF CONGREGATION

Mr. Ben Lebof, a native born Torontonian, is the secretary of the new Jewish community, Mr. Joseph Kleinstein, one of the most famous builders of the area, is the building chairman of the new synagogue. Mr. Marvin English is the first vice-president. Mr. Francis H. Orpen is treasurer. Mr. Jack Kolnick is another vice-president, and Mr. Morris Macarz is an active member of the building committee.

Off the record, we were told that the men owe most of their success to the very active Beth El sisterhood of which Mrs. Toby Kolnick is president.

The present leadership of the congregation feels indebted to the previous presidents of Beth El: Henry Kulmus, first president; Jack Romm, second president. Both are still active in the congregation.

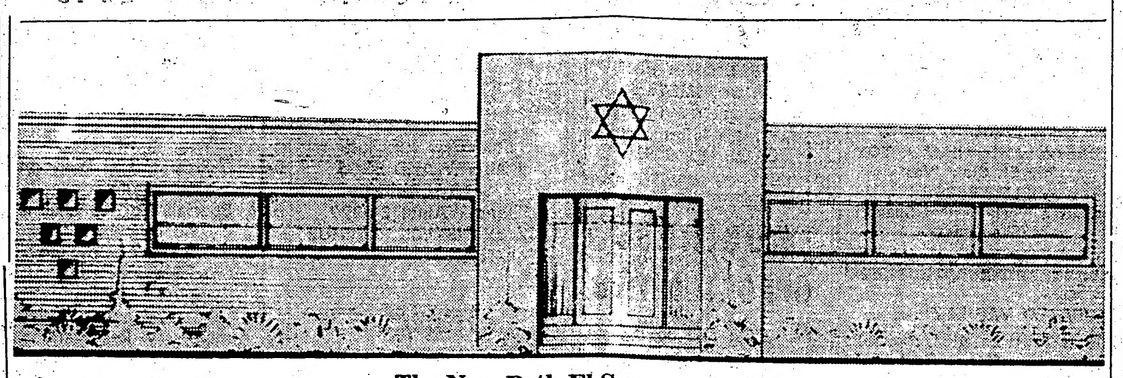
MAYOR WELCOMES NEWCOMERS

Oakville is a hospitable town. It welcomes newcomers from congested Toronto.

The mayor of Oakville, his Worship Mr. William Anderson, told the editor of the CANADIAN JEWISH NEWS that Oakville welcomes all who wish to settle there, no matter what their religion or ethnic descent.

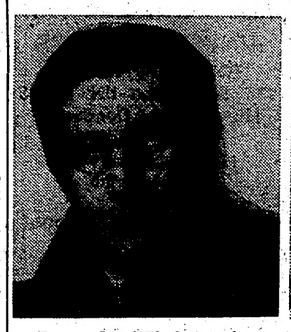
When in Oakville, your reporter sensed not only the wonderful physical climate prevailing there, but also the atmosphere of racial harmony and religious tolerance.

All residents of Oakville are looking forward to the dedication of the new synagogue which will become a part of that old but ultra-modern Ontario town.



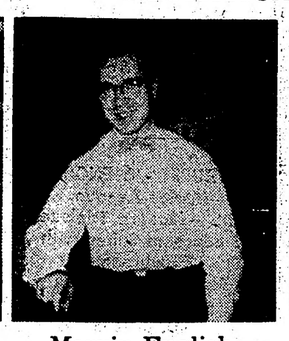
The New Beth El Synagogue

Leaders Of Jewish Community



Joseph Kleinstein

Ben Lebof



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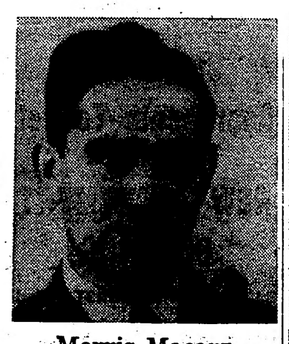

Morris Macarz

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Mrs. Helen Burke, Treasurer
Mrs. Lois Freeman, Convenor

Standing: l. to r.: Mrs. Louise Lebof, Vice-Pres.
Mrs. Toby Kolnick, President
Mrs. Jennie Zeidel, Convenor

MAYOR ANDERSON
Welcomes Newcomers To Oakville

A Town Of Harmony And Peace

February 17, 1960

Mr. M. J. Nurenberger, Editor,
The Canadian Jewish News,
1402 Eglinton Ave., W.,
Toronto 10, Ontario.

Dear Sir:

As Mayor of the Town of Oakville, I am very happy extend to you my greetings to be published in the special section devoted to the growth and development of our Town.

Oakville has always been the home of all creeds, races and of every ethnic descent. It will continue to be so in the future. It will remain an example to Canada as a Town where people, irrespective of race or religious persuasion are living in harmony and are dedicated to developing their town for the good of all and for the grandeur of the nation.

Sincerely,

William Anderson,
Mayor.

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TO THE JEWISH PUBLIC:

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Commentary

By M. J. Nurenberger

(Continued From Page One)

I also thought of Canada's Jewish Member of Parliament, Leon Crestohl, who rcently visited the Middle East as a member of a Canadian parliamentary delegation. As a Jew, he was not admitted into Jordan. The non-Jewish members of the delegation left Mr. Crehstol in Jewish Jerusalem, and crossed the Mandelbaum Gate into the Old City. I cannot answer the question whether these honorable gentlemen had the moral right to leave their colleague behind. Maybe it would have impressed the Arabs had they refused to enter Jordan in protest, had they chanllenged the accepted notion that we tolerate discrimination against others — in a foreign country.

All this ignoring of an insult to the principles which made the English-speaking world what it is, is motivated by higher interests of strategy and defence. Defence of what — of a world in which the human slave traders of Saudi Arabia and the owners of the Pakistanl harems should dictate their "ethics" and their "morality" to a world which strives to progress and to more happiness for all mankind?

Predicts

(Continued From Page One)

cade, if those who are responsible for Israel policies really don't want a stoppage of immigration, if they really believe their own statement that during the next decade Israel population will reach 3-million. The present economic climate in Israel is not particularly favorable to the middle class. But there is ground for hope that the importance of this part of the Israel population, for the political as well as the economic health of the country, will be understood, Dultzin stated. Israel too must now realize that private initiative on the part of the Jewish individual is the best investment which can also assure the greatest prosperity for the Israel economy. It is time that Israel stopped being the country where the percentage of economically independent people is the smallest, as was shown in a sociological investigation by the Hebrew University, he concluded.

Labor-Zionist

(Continued From Page One)

our communities and the State of Israel. Such a close and indestructible link can never be established without a maximal system of Jewish education here. It is for this reason that the Labor Zionist Movement among all the Zionist Organizations, has sponsored a network of day schools, afternoon schools,kindergartens and institutions of higher learning, in key cities throughout the continent for the past fifty years.

"We must help molilize public opinion in Canada and in the United States so that our governments will understand that the vast majority of our population is in favor of ending the pernicious political and economic warfare being waged by Nasser and his collnborators against Israel, which prevent a final peace settlement in the Middle East. We must also continue and intensify our economic support of the State of Israel", Mr. Segal concluded.

CONVENTION CLOSES SUNDAY

The convention will close Sunday. The Canadian Jewish News will, in next week's issue, publish a detailed account of its deliberations.

Russia Follows

(Continued From Page One)

thought that the Soviet Union regards the outbreak in the Middle East as an unsuitable backdrop for the coming summit conferences. Moscow also is believed to be seeking credit for its stated peace objectives.

As for Mr. Khrushchev's disarmament proposals, Cairo has given them a sympathetic, if skeptical ear, while heralding the United Arab Republic's growing armed might.

A RABBI LOOKS AT THE WORLD

BY SAM YUCHTMAN

Rabbi Benjamin Hauer

"A Rabbi Looks at the World" is the name of the special feature recenily added to our Toronto Jewish Hour, on station CJRH, 1310 on the dial. This weekly feature consists of a brief informative talk by Rabbi Benjamin Hauer of the Beth Jacob Synagogue, on a broad range of topics of common and Jewish interest.

This special feature is sponsored by the "Young Canada Shopping Centre", a chain of four shopping centres for children's wear, head by Hyman Orfus.

The response to these talks by Rabbi Hauer has been overwhelming. Our program and the sponsor has been flooded by numerous favourable comments. And this comes as no surprise to us. For we are well aware of the high interest and deep attention with which Rabbi Hauer's timely and penetrating comments are always greeted and welcomed by his listeners.

Our program has other features too which add greatly to its content and value for the listener. It is rich in Jewish music, and Israeli melodies. We also attempt to bring to our listeners the latest in social and cultural news of national, local and personal importance.

Our program is also unique in its length. It is the longest Jewish program on the air in Canada today. It lasts a full hour and a half. From 9.30 to 11 a. m. every Sunday morning.

We are confident therefore, that all our Jewish friends from Toronto and surrounding areas will join our listeners, which already number over 30,000 by dialing their radios next Sunday 9.30 a. m. to 1310, station CJRH.

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Only Mizrachi

(Continued From Page One)

so needed to prevent mass infiltration of Arabs from the states that ring Israel.

Mr. Ben-Gurion lumped the Herut party with the Communists for pressing similar motions. He put the General Zionists, an anti-Socialist party and the sponsors of another such motion, in a category by themselves.

LEFTIST PARTIES ABSTAIN

Then, grinning, he leaned on the rostrum and let his opponents fight among themselves over the depth and endurance of their alliance.

When the commotion settled, the Premier promised that the Government would consider new legislation to keep the restrictions to a minimum.

Mapam, Ahdut Avodah, the Progressives, part of the Religious Front and the five Arab deputies allied with Mapai abstained.

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Jewish Music Month Concert Of Synagogue Choirs

Seven choral groups sponsored by five of Toronto's leading synagogues will be featured in a Concert of Synagogue Choirs on Thursday, March 10, in celebration of Jewish Music Month, 1960. The annual Jewish Music Month observances, held in Jewish communities across the North American continent, will be held this year from February 13 to March 13.

The Concert of Synagogue Choirs on March 10, held under the auspices of the Canadian Jewish Congress, will take place in Adath Israel Synagogue, 37 Southborne (one block north of Wilson and Bathurst Streets) at 8:15 p.m. Five synagogue choirs and two glee clubs will participate, the choir groups coming from Adath Israel, Beth Sholom, Beth Tzedec, the Holy Blossom Temple and Temple Sinai.

Conducting the choirs in a program of liturgical music, Yiddish and Israeli folk songs as well as other appropriate selections, will be: Varda Hall of Adath Israel, Emil Gartner of Beth Sholom, Gordon Kushner of Beth Tzedec, Simeon Joyce of Holy Blossom and Raymond Jessel of Temple Sinai.

A feature of the evening will be a performance by the combined choirs under the baton of Mr. Kushner of an original music work, based on Psalm 148, composed by Mr. Jessel in honour of the Bicentenary of Canadian Jewry. The combined choirs also will sing "Am Yisroel Chay" by the Toronto composer John Weinzweig. Both works were commissioned by the Canadian Jewish Congress.

Singing the solo part of the Jessel composition will be well-known baritone Charles Jordan of Toronto, who will also sing two other songs commissioned by the Congress in previous years: "Cry of the Prophet" (Jeremiah) by Louis Applebaum and "Dance of the Massada" by John Weinzweig.

The concert is offered by Congress and the co-sponsoring congregations as a service to the community in celebration of Jewish Music Month, without admission charge.

Jewish Music Month starts with the Sabbath of the Song (Shabbath Shira) and its purpose is to focus the year-round endeavour of the Jewish community in stimulating creative work and in encouraging performance and participation in Jewish music. Reports from organizations and congregations in Toronto and in the Ontario communities indicate much interest and initiative in carrying out special projects or programs of Jewish music.

HAMMARSJOLD ASSAILS

UNITED NATIONS, N. Y., (CJN) — Secretary General Dag Hammarskjold urged that the United Nations use its influence to counter anti-Semitism.

Anti-Semitism, like all other expressions of racialism, should be sharply condemned, he declared in a statement. He added:

"That such manifestations were possible was in fact humiliating to us all and in sharp contrast to the basic tenets of the United Nations. If permitted to continue they would represent elements of risk also in a political sense and all means must be used to correct the situation."

He said he did not believe the wave of anti-Semitic inciing of a synagogue in Cologne, dents that followed the defac- a "master-minded political operation."

NAZI ADMITS HE PUT 300 TO DEATH "OUT OF PURE FEAR"

BERLIN (CJN.) —A 68 year-old former Nazi officer told a court here that he ordered 300 Jews in the Ukraine shot in 1942 because he feared reprisals against himself and his family.

Alois Huelsduenker, chief of the security police outpost at Berdichev in the Ukraine, said he had been ordered to liquidate the Jews in the camp. He is charged with murdering them.

"It was terrible for me," he told the court. "I knew I was participating in a crime, but in my anguish I thought of my wife and six children at home.

SOVIET BUDDHISTS ATTEND THEIR WORLD CONGRESS — WHAT ABOUT SOVIET JEWS?

London — (W.J.A. In a broadcast to South - East Asia, Moscow radio linked its usual claim that freedom of worship was guaranteed by the Soviet Constitution to all religions, with the information that Soviet Buddhist leaders had attended "the fourth world Buddhist congress at Katmandu" and the celebration in Delhi of the 2,500th anniversary of Buddha's birth. The broadcast indicated that Buddhists were residing in a number of areas in the "eastern part" of the USSR and that Buddhism was especially popular in the Buryat SSR where there were over 200 lamas.

A Buddhist scholar told his listeners of "preparations being made to publish Buddhist books, translations of Buddhist books, and a history of Tibet, as well as a Tibetan - Sanskrit - Russian - English dictionary. "A Buddhist literature museum would soon be opened in Leningrad.

Earlier this month, a Moscow broadcast had claimed that Muslims of the five Republics of Central Asia were organized in a 'Religious Board of Muslims of Central Asia and Kazakhstan' which was maintaining religious schools at the primary and secondary level, as well as "continuing efforts for the consolidation of brotherly ties with all nations of the world." The broadcast claimed that the Board, directed by Mufti Babakhanov, had complete freedom to manage and supervise Muslim affairs.

AUSTRALIA HOPEFUL ON JEWISH EDUCATION

Melbourne — (W.J.A. Hope that Jewish day schools in Victoria will soon be attended by forty per cent of all Jewish children is expressed in the last Annual Report of the Victorian Jewish Board of Deputies, one of the seven constituents of the Executive Council of Australian Jewry, a member organization of the World Jewish Congress.

At present, 7,500 children of the Melbourne community of 32,000 Jews, about one half of the total Jewish population of Australia, are receiving Jewish education in one form or another. 1,340 are attending four day schools, 1,836 seven Sunday school centres, and 870 part-time weekly schools. Religious instruction classes are visited by 3,160 young people while 325 children are attending kindergartens. The Victorian Jewish Board of Deputies employs a staff of altogether 106 leaders.

CARPET SWEEPER

Between vacuum cleaning of rugs and carpets, the quickest most efficient way to keep them clean and uncluttered is by using a carpet sweeper. It picks up surface lint, dust, soil.

Uxbridge Times-Journal Praises Canadian Jewry

Uxbridge, Ont., (CJN) — The Uxbridge Times-Journal, one of Ontario's leading small town newspapers, published an editorial praising Jewry's contribution to Canada.

The editorial states, i.e.:

"Canadian Jewry celebrating two hundred years of settlement in Canada. Last week thousands gathered at a bicentenary celebration in Toronto, and the Oshawa Gazette notes, the occasion serves to remind us of the great contribution Jews have made to the development of this nation—a contribution that is spectacular when one considers the proportion of the population that is Jewish . . ."

" . . . On past performance, Canadian Jewry will meet the challenge squarely and successfully."

The Times - Journal is serving a wide farming area northeast of Toronto and exerts a great influence.

Your Tax Problem

BY MERVIN H. LASS, C.A.

BANK INTEREST EXEMPTION BORN IN DEC. — RETIREMENT PLANS

QUESTION:

I received bank interest last year of $25.00, and I haven't received a slip from the bank. Does this mean that it's not taxable.

ANSWER:

All interest received is taxable regardless of the amount. Banks don't usually send out T-5 slips for interest under $100.00, but it is taxable just the same.

QUESTION:

Our son was born in December. Are we entitled to a full years exemption.

ANSWER:

Regardless of the time of year the child is born, you are entitled to the full exemption of $250.00.

to the full exemption of child is born, you are entitled $250.00.

QUESTION:

The Company with which I am employed issued 15 year Debentures, and I have bought some on a Payroll Deduction Plan. These are part of a nest egg for my retirement. Would the purchase price of these Bonds be deductible as a Personal Pension Plan.

ANSWER:

The only Savings Plans and Pension Plans which are deductible from income are those which are registered as such and are government approved This is not the case in the circumstances you describe.

Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to Mervin H. Lass Chartered Accountant in care of this newspaper.